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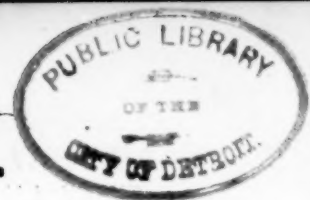


TABLE OF CONTENTS.

	PAGE
MEMOIRS OF THE FOURTH EARL OF CHESTERFIELD, by W. P. COURTNEY	123
THE NEW ALDINE BURNS, by W. WALLACE	123
ROPER'S CAMPAIGN OF WATERLOO. II., by Judge O'CONNOR MORRIS	125
THE NEW SERIES OF STATE TRIALS, by J. A. HAMILTON	126
SOME FURTHER RECOLLECTIONS OF A HAPPY LIFE, by REGINALD HUGHES	127
MRS. LINNAEUS BANKS'S BOND SLAVES, by WALTER LEWIN	127
NEW NOVELS, by J. STANLEY LITTLE	128
CURRENT THEOLOGY	129
NOTES AND NEWS	130
UNIVERSITY JOTTINGS	131
ORIGINAL VERSE: "ISAAC WALTON'S HANGING CUPBOARD," by CHELSEA	131
MAGAZINES AND REVIEWS	131
PROF. ZIMMER ON NENNIGS, L., by ALFRED NUTT	132
THE CAMBRIDGE UNIVERSITY LIBRARY	133
SELECTED FOREIGN BOOKS	133
CORRESPONDENCE—	
Racial Dwarfs in the Atlas and the Pyrenees, by J. S. Stuart-Glenne	133
HOWARD'S LIFE WITH TRANS-SIBERIAN SAVAGES, by DAVID MACRITCHIE	134
RECENT ARMENIAN PUBLICATIONS, by F. C. C.	135
CORRESPONDENCE—	
The Hindu Nakshatras in the Weber MS., by Dr. J. Burgess	136
PHILOLOGY NOTES	136
REPORTS OF SOCIETIES	136
HOW'S HOLY WELLS OF ENGLAND, by E. PRACOCK	137
THE NATIONAL PORTRAIT GALLERY	137
NOTES ON ART AND ARCHAEOLOGY	138
MUSICAL PUBLICATIONS	138

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PRESIDENT-ELECT—
Dr. J. S. BURDON SANDERSON, M.A., M.D., LL.D., D.C.L., F.R.S., F.R.S.E., Professor of Physiology in the University of Oxford.

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LITERATURE.

Memoirs of Philip Dormer, Fourth Earl of Chesterfield. By W. Ernst. (Sonnen-schein.)

THE writer who undertakes the task of depicting the life of a politician like Chesterfield should be himself possessed of appreciation for statesmanship and humour, but even microscopic observation could not detect many traces of these qualities throughout Mr. Ernst's pages. Too often we are reminded of Dr. Johnson's sarcasm, on the deadening effect produced on the mind of a compiler living a century and a half ago when he took his pen in hand. Possibly this result is due in some degree to the form in which the biographer has cast his book. It is chiefly composed of extracts from Lord Chesterfield's letters, and a biography constructed in that manner never fails to produce a feeling of depression.

Most of these letters have long been familiar to the ordinary reader in the collections of Lord Mahon or Dr. Bradshaw; but several are now published for the first time from the enormous mass of communications acquired a few years since by the trustees of the British Museum and known to every student of its manuscript treasures as the "Newcastle papers." These are often of great historical interest; and among the most valuable are those which set out the various steps which Chesterfield took in 1757 to effect the political union of the borough-mongering old Duke of Newcastle and the haughty Pitt, with his supreme indifference for individual members or constituencies. A very curious epistle, now printed at full length, was addressed by Chesterfield to Dr. Squire, in answer to the request that he would obtain from the old Duke a promise for the first or second bishopric that might become vacant; and as the original is now preserved among the Newcastle documents, it must have been forwarded by the crafty divine to this ducal dispenser of episcopal patronage. The communication is dated in October, 1758; and although Squire did not obtain his desires at the moment, he was advanced two years later to a deanery, and in 1761 was exalted to a Welsh bishopric. Glimpses like these of the applications hidden among the manuscripts of the British Museum whet the appetite for further revelations, and we remember with pleasure that Dr. Bradshaw has promised to supply the curious world with a reprint of the whole of the Chesterfield letters now buried in Bloomsbury. May the appearance of the complete collection not be long delayed!

The only other novel pieces of information embodied in Mr. Ernst's volume are taken from the *Dublin Journal* of George Faulkner, who, during Lord Chesterfield's vice-royalty, was often admitted to the confidence of the Castle. They contain some particulars of the earl's social life in the Irish capital, and for that reason are worthy of resurrection from the files of that newspaper.

Mr. Ernst is unfortunate in his opening sentences. He informs us that the family of Stanhope is "not only of great antiquity, but also of considerable distinction in English history," and then proceeds to point the moral of its grandeur with a passage from "Camden in his account of Nottinghamshire." The chief instance of the family's fame which is supplied in this extract refers to "James Stanhope, principal secretary of state"; and as he died about a century after the decease of Camden, it is clear that the words of the quotation were not written by that painstaking antiquary, but by his editor in a later age. This stumble at the start does not inspire us with confidence. In the spelling of the Cornish borough (p. 23) which Lord Stanhope represented in the parliament of 1715, and of the name of the family (p. 463) which controlled, at a later date, the choice of its members, Mr. Ernst has slightly deviated from accuracy; but he has erred in either instance with numerous other chroniclers. The curious anecdote from Maty (p. 83) of the manner in which Lord Chesterfield obtained a vote in the House of Lords from a peer enamoured of a reputation for medical skill—he used to say that he had "literally bled for the good of his country"—is annotated with a manuscript comment of Horace Walpole, that the anonymous "Lord R—" was Lord Raymond. This assertion is, we think, a lapse on the part of Walpole's memory. We have always understood that the peer in question was the last Lord Radnor of the first creation.

Some points in the life of Lord Chesterfield are treated by the latest biographer with freshness, and inspire us with the belief that, had the scheme of the work been of a different character, the result would have been received with greater praise. It has long been accepted without reserve that his marriage to the illegitimate daughter of the first George was not attended by domestic happiness, and it has been asserted of late years that her name "does not occur half a dozen times in his correspondence." This emphatic assertion has now been put to the test, with the result that she is found to be mentioned "some twenty-seven times." It is moreover certain, from the references to her in *Faulkner's Journal*, that she accompanied her husband to Dublin, and, to enhance his popularity with his vice-regal subjects, set an example in her attire of encouragement of Irish industries, an example which has often since then been imitated by ladies allied to politicians. A second question which our author discusses with much judgment is the statement that Lord Chesterfield endeavoured to advance himself in the political world by the influence of Lady Suffolk. We think

that he has gone far towards proving his case, although he has not altogether succeeded in dispelling the impression that the Queen's dislike of him was due to her jealousy of his relations with her husband's mistress. Lord Chesterfield's sincerity of action was always a matter of doubt with his contemporaries, and his manner in conversation was so steeped in artificiality as to justify the existing suspicions. Still, he had numerous friends, and the pleasantest portions of this volume are concerned with their lives. The earliest and dearest was the ill-fated Earl of Scarborough, and the character which Chesterfield drew of him stands out in our memory as the most pathetic passage he ever wrote. Another intimate friend who died young was Hammond the poet, and on his death Lord Chesterfield composed a recommendatory preface for his famous "Love Elegies." The interests of his brothers he was always ready to further, and with John he had "always lived in the closest friendship." When Sir William Stanhope found himself compelled to part from the young wife whom he had thoughtlessly married when he was more than sixty years old, it was Lord Chesterfield who acted as the negotiator between them. To Dayrolles he was ever ready to give assistance, both professionally and pecuniarily; and there are many other instances to be found in Mr. Ernst's volume showing Chesterfield's devotion to the interests of his relatives and friends. The most striking illustration of his innate kindness of heart occurs in the case of his body-servant White, who lived with him for more than half a century. The more glimpses we obtain of his inner life, the more profoundly are we convinced that Chesterfield was a conspicuous instance of a man who masked to the world at large a warm heart under a chilling and artificial exterior of countenance and conversation.

W. P. COURTNEY.

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"What Man could esteem, or what Woman could love,
Was he who lives under this sod;
If such Thou refusest admission above,
Then whom wilt Thou favour, good God?"

It is difficult to see why these lines should

have been "suppressed"; they merely represent Burns in one of those moods of kindly camaraderie, in which he was prone to represent his geese as swans. Mr. Aitken further says with spinsterish wisdom:

"I have also followed the example of the library edition published by Messrs. Gibbie & Company, of Philadelphia, in 1886, in giving the greater part of the important poem, 'The Court of Equity,' suppressing only the lines referring to personal scandals."

At this time of day surely Mr. Aitken might have given the whole of "The Court of Equity." The satirical pith of it, as of "Holy Willie's Prayer," lies in the "personal scandals." At all events, and notwithstanding the sheltering example of Messrs. Gibbie & Co., of Philadelphia, Mr. Aitken should either have given the whole of "The Court of Equity" or allowed it to remain in retirement. Mr. Aitken is also reasonably accurate in his annotations, especially when—as, indeed, is his judicious rule—he accepts and condenses what the late Mr. Scott Douglas wrote before him. He makes a serious blunder, however, in connexion with "The Jolly Beggars." He says, "it was first published in an imperfect form in 1799, and the complete poem was printed in 1801." "The Jolly Beggars" was first published in Stewart and Meikle's Tracts in 1799, in what Mr. Aitken calls "an imperfect form"—that is to say, without the recitative and song of "Merry Andrew." But it was republished in the same imperfect form in 1801. It was not till 1802 that, the missing portion having been supplied by Burns's friend Richmond, the poem was given to the public in a "perfect form." Mr. Aitken's note to the "Jolly Beggars" is also of interest, as indicating the easy fashion in which he deals with poor Scott Douglas. He says: "One night Burns, accompanied by James Smith and Richmond, ventured into a noisy assemblage of beggars who were making merry in an ale house," &c. Compare this with Scott Douglas's "One night, after a meeting held at John Dow's, the poet, in the company of James Smith and Richmond, ventured into a very noisy assemblage of vagrants who were making merry in a hedge alehouse," &c. Again, Scott Douglas says: "After witnessing a little of the rough jollity there, the young men left"; and so Mr. Aitken has no difficulty in recording—"After witnessing some of the jollity there, the three young men left." After this, need I say more than *ex uno*?

As a biographer and critic of Burns, Mr. Aitken may be best described as the embodiment of "prudent, cautious self-control," and commonplace. How very cautious Mr. Aitken is may be gathered from the remark, "Of Burns's position as a poet it is difficult for anyone to speak who was born in England, even though he comes of an Ayrshire stock." How comes it that Mr. Aitken feels a difficulty which does not appear to have been felt by—to take two recent examples only—the late Mr. Matthew Arnold, although he was born in England, and had not the inestimable advantage of coming of an Ayrshire stock; or by the living M. Angellier, who, so far as appears at all events, is not a native of England, and has

no Ayrshire blood in his veins? Mr. Aitken's caution, however, cuts both ways. How comes it that while the unfortunate fact of Mr. Aitken's having been born in England disqualifies him from judging Burns's position as a poet, it does not disqualify him from estimating Burns's conduct and character as a man. A man's works may be seen and read of all; a man's life is "greatly dark" to every other man. Yet Mr. Aitken has no hesitation in ignoring recent investigations into the closing years of Burns's life. He declares, apparently on the authority of Currie—whom Scott Douglas has fatally discredited by showing him to have falsified dates—that "it is certain that he [Burns] sought refuge from himself in the society of those unworthy of him." He repeats the story—although it has recently been riddled with scepticism, and although it was not included by Currie in the original edition of his biography—that in the end of January, 1796, Burns "dined at a tavern, returning home about three o'clock"—by the way, was that in the morning or in the afternoon?—"benumbed and intoxicated." The unfortunate fact of Mr. Aitken's having been born in England may account for his saying, "Few now realise how low was the standard of morals in the agricultural districts of Scotland, and how common an incident was the public repentance in the Kirk." Mr. Aitken, of course, means "the kirk," the ecclesiastical edifice; "the Kirk" is the Church of Scotland. But being of Ayrshire stock, he ought not to have made the preposterous assertion that "the 'Cottar's Saturday Night' and 'The Jolly Beggars' were but opposite aspects of the life of the day." It would be equally accurate to say that a gipsy encampment in the New Forest and a garden-party at Sir William Harcourt's country seat of Malwood are but opposite aspects of the life of the present day. But Mr. Aitken surely abandons his usual prudence, when he says of Burns that he "has himself denounced the wretch who can betray unsuspecting innocence; but he has boasted of being an 'old hawk' at the sport." The worst enemy of Burns has not yet depicted him in the character of the betrayer of unsuspecting innocence, even although it may be allowed that the poet did descend to the low "standard of morals in the agricultural districts of Scotland." But it appears that Burns aggravated his offence by boasting that he was an "old hawk" at the sport—of "betraying unsuspecting innocence." Mr. R. L. Stevenson has made capital of the "old hawk" before Mr. Aitken. To Mr. R. L. Stevenson therefore let us go. He quotes, as also does Mr. Aitken, Burns's letter relating to a lady who had "seen the politest quarters in Europe," in which he says

"I am an old hawk at the sport, and wrote her such a cool, deliberate, prudent reply, as brought my bird from her aerial towerings, pop, down at my foot, like Corporal Trim's hat."

Mr. Stevenson's comment on this letter is

"There is little question that to this lady he must have repeated his addresses, and that he was by her (Miss Chalmers) eventually, though not at all unkindly, rejected."

Plainly, therefore, the "sport" in which the "old hawk" was engaged was that of paying his addresses—addresses which he afterwards "repeated"—to Miss Peggy Chalmers, with a view to matrimony. Had they been paid with a view to anything less than matrimony, it is not easily conceivable that they would have been "not at all unkindly rejected." But, as Mr. Aitken now puts it, "the 'old hawk' was really engaged in the 'sport' of 'betraying unsuspecting innocence' in the person (according to Mr. Stevenson) of Miss Chalmers. Mr. Aitken will at once see that it is only due to the memory of Burns, and to the many that cherish that memory—not to speak of the relatives and connexions of the lady who became Mrs. Lewis Hay—to explain precisely what he here means.

Explicit unambiguous utterance from Mr. Aitken is also required on another point in his memoir. He devotes a considerable amount of space to the Highland Mary episode in Burns's life. A general belief prevails in Scotland that Mary Campbell, to whom Burns turned after what he regarded as his desertion by Jean Armour, was, as Prof. Nichol has very felicitously put it, the white rose among the passion-flowers, that the connexion between the two was not what Gilbert Burns has curiously termed "sexual." This view is supported by every word in prose or verse that Burns has himself written on his association with Mary Campbell. Mr. Aitken will not deny that the tendency of what he says in the text of his biography and in a mysterious footnote, in which he raises the apparently irrelevant question whether there may not have been two girls of the name of Mary Campbell living in the same Ayrshire parish at the same time, is to shake the white rose theory. He italicises such an apparently innocent phrase in Burns's note to "My Highland Lassie" as "a pretty long track of ardent reciprocal attachment," without by the way mentioning that the italics are his. He says: "We find that her (Mary Campbell's) father would not allow Burns's name to be mentioned in his presence," without indicating whether this statement is more authoritative than the equally familiar one that Mary's mother spoke kindly of Burns and sang certain of his songs. Mr. Aitken must see that it is but fair to the memory of a poor girl who seems to have no relatives or friends left to defend her character, who never asserted herself egotistically to the prejudice of other women during her life, and who, as is shown by the absolutely verified fact of her exchange of Bibles with Burns, was imbued with religion—superstition if you will—to come out of the fog of suggestion into the open day of positive assertion, and, if necessary, of direct accusation. In plain words, was Mary Campbell an impure woman before she met Burns, or was Burns's connexion with her an impure one? Mr. Aitken is quite entitled to disturb or overthrow any tradition, however venerable, if it is based on falsehood or error. But let him produce all his facts.

WILLIAM WALLACE.

The Campaign of Waterloo: a Military History. By John Codman Ropes. (Putnam's Sons.)

(Second Notice.)

LEAVING the Marshal at Gembloux for the moment, we pass to the leaders of the allied armies. Bülow by this time had joined his veteran chief; and Blücher's army, about 90,000 strong, was concentrated near and around Wavre, prepared to march on the 18th to Waterloo. The Duke meanwhile had assembled some 70,000 men near Waterloo to oppose Napoleon—he might have added 17,000 more, left "in the air" at Hal, a most grave error; and the two commanders hoped to effect their junction on the 18th, and to overpower Napoleon with their united forces. I am surprised that Mr. Ropes accepts the view that Wellington received no positive pledge of assistance from Blücher until the dawn of the 18th. This is scarcely consistent with the text of the despatch; it is hardly to be reconciled with the Duke's letter to the Duc de Berri, written at 3 a.m. on the morning of Waterloo; and it is almost impossible to conceive that the British general would risk a great battle, as affairs stood, had he not been assured on the 17th of the support of his colleague. It is, too, I believe, a mere myth that Wellington rode to Wavre on the night of the 17th, and had a conference with the Prussian marshal: the story is of the "cock and bull" quality. There is, however, undoubted evidence, if the document is of a genuine kind, that Blücher was hesitating, on the morning of the 18th, to advance early and in force towards Wellington; if this be so, the strategy of the Allies was even worse than has usually been supposed. Giving them, however, all that can be said in their favour, their arrangements for the 18th—the natural result of the false double retreat on Wavre and Waterloo—cannot be justified, whatever may be urged. Both Wellington and Blücher believed that Napoleon had five-sixths of his army in front of Waterloo; they calculated, therefore, that the Duke would be able, with an army very much weaker in guns, and containing hardly 40,000 good troops, to withstand 90,000 or 100,000 Frenchmen, in Napoleon's hands, until Blücher should arrive from Wavre; and this was a radically untrue assumption. Again, the allied generals were not aware that Grouchy had 34,000 men, and was given the task of leading a restraining wing in order to hold the Prussians in check. This was a supposition they ought to have made; and that they did not make it would have been disastrous had Grouchy been a capable chief. In fact, the dispositions of the Allies made the defeat of Wellington probable in the extreme: this, too, though their collective forces were nearly twofold that of their enemy; and, in view of the facts, they should have fallen back on Brussels, as Napoleon, we repeat, has made perfectly clear. Talk about their boldness and constancy is beside the question: war is a terrible game of comparative strength, and it is bad generalship to run enormous risks when safety and success can be made otherwise certain.

Napoleon, meanwhile, had been preparing a grand and decisive attack on Wellington. He possibly thought that the mass of Blücher's forces was still retiring on his base towards the Rhine; but he sent cavalry in the direction of Wavre; he learned that a Prussian column was near that place; and it is wholly untrue that he neglected his right. I cannot agree with Mr. Ropes that he gave no positive orders to Grouchy on the night of the 17th. Thiers asserts that he did; the *Memoirs of Marbot* are almost conclusive on the subject; and Grouchy's denial is not worth notice: the Marshal is not a truthful witness. It is, besides, impossible to suppose that a chief like Napoleon could have been capable of this omission; and I am convinced he never made it. Mr. Ropes has described, on the whole, very well the great and decisive day of Waterloo. He has done justice to the excellence of the Emperor's plan of attack, and to the defensive skill and resource of Wellington. He indicates how vicious was the disposition of D'Erlon's corps for the first grand onslaught; how Reille's troops were thoughtlessly wasted; and, in short, how bad were the French tactics from the first until the last moment. He has placed the fall of La Haye Sainte at the proper time; and he correctly remarks that, after this event, it would have gone hard with the Duke's army but for the arrival of Bülow on Napoleon's right flank. He justly censures the reckless conduct of Ney in "massacring" the cavalry of his master, unsupported by infantry as they were; and he accurately shows that after five p.m. Napoleon was fighting two battles, and was unable to command the whole field of action. He insists that the attack of the Imperial Guard was made in one and not in two columns, in this differing from many writers; and he shows that, while D'Erlon did much on the right, Reille was comparatively useless on the left, and that Ney was to blame in the conduct of the attack. Finally he gives due weight to the last advance of the Prussians, and on the whole his narrative is clear and impartial. One fact, however, he hardly dwells on: Napoleon did not display, on his last field, the energy and skill of Jena and Austerlitz; but there can hardly be a doubt that this was because he was ill again on the 18th of June, as is attested by many witnesses on the spot.

The rout of Waterloo was due to the fact that Blücher joined Wellington on the field at last, and that from 43,000 to 45,000 Prussians were thrown on the Emperor's flank and rear. Grouchy was employed by Napoleon to prevent this junction: as we have seen, he could have fulfilled his mission; but he failed in this, and he is mainly responsible. Mr. Ropes follows the operations of the Marshal skilfully, and thoroughly disposes, one by one, of the excuses made for this worthless soldier by Napoleon's detractors and by flatterers of the Allies. Had Grouchy hastened up from Gembloux at daybreak on the 18th, and crossed the Dyle by the bridges of Moustiers and Ottignies, he would have been nearer Napoleon than Blücher was, and would have placed his army on the Prussian flank, and in that menacing

position would have stopped Blücher, though he had but 34,000 against 90,000 men. The arguments of Charras on this subject, drawn from the inferiority of Grouchy's forces, are contradicted by the experience of war, as Mr. Ropes contends with effect: the question was not of defeating Blücher, but simply of holding him some hours in check. When it is said again—with extreme want of insight—that because Grouchy was directed on Wavre, as we may perhaps infer from a letter of Soult, he is not to blame for not detaining Blücher, this assumes that Napoleon would approve of Grouchy marching, as he did, at a snail's pace—a supposition utterly absurd; it ignores the fact that in the letter referred to the Emperor ordered Grouchy to draw near the main army; above all, it disregards the undoubted circumstance that Napoleon expected Grouchy to reach him, as we know distinctly from Marbot's *Memoirs*. It was due, in truth, partly to the direction of his march—he did not attempt to cross the Dyle—but principally to its lateness and slowness: he did not leave Gembloux until 8 or 9 a.m., and he crowded his troops in one huge column—that Grouchy failed to arrest Blücher; and no real apology can be made for him. One new incident of much importance Mr. Ropes has, I conceive, ascertained: Grouchy was nearer Waterloo when he heard its thunders than previous commentators have supposed; and this, of course, makes the case of the Marshal worse. Mr. Ropes thinks that even at this time, between 11.30 a.m. and 12 noon, Grouchy might have stopped the mass of the Prussians had he marched from Walhain across the Dyle; the opinion may be, perhaps, too sanguine, but it was that of the brilliant and able Gerard, who maintained it to the last day of his life. I am surprised that Mr. Ropes has not examined Napoleon's judgment on this question. The Emperor has insisted that, if Grouchy had simply marched in due time on Wavre, without crossing the Dyle at all, he would have held the army of Blücher in check; and there is much to be urged for this conclusion. A candid review of the facts proves that, had Grouchy acted with insight and vigour, the Prussians could not have reached Waterloo; the Emperor would not have been defeated, and, humanly speaking, must have won the battle.

Mr. Ropes does not indicate with sufficient breadth of view the general judgment to be formed on the campaign. Blücher and Wellington, as soldiers, showed great qualities; they deserved their triumph for their boldness and constancy. But, as strategists, their operations were bad; and they escaped disaster only through a set of accidents, immense as was their superiority in force. On the other hand, Napoleon made a single mistake: he supposed after Ligny that Blücher was seeking his base; he lost a great opportunity on the 17th; he was not himself on the field of Waterloo; but this slackness was due to a peculiar malady which made him inert and lethargic at times. His superiority as a great commander was plainly manifest: apart from the chance he missed on the 17th, his combinations should have assured

him success, complete and decisive, on the 16th; and though his chances on the 18th were less, he evidently ought to have gained Waterloo. His instruments, however, broke in his hands: Ney and D'Erlon failed him on the 16th; Grouchy, on the 18th, was worse than useless; and his lieutenants caused the issue of the campaign. As the facts become more fully revealed, and impartial history pronounces on them, we see that the words of the great exile at St. Helena were essentially true: "I would have crushed the enemy on the 16th had my left been properly handled; and I would have crushed him on the 18th had my right not failed me." I have outrun my limits, or I would have commented on Mr. Ropes's judicious remarks on the Emperor's narratives of the campaign. These contain errors of detail, and are not always fair; but they have not been sufficiently studied, and their general point of view is, for the most part, correct.

WILLIAM O'CONNOR MORRIS.

Reports of State Trials. New Series. Vol. IV. (Eyre & Spottiswoode.)

THE last volume of the new State Trials series differs as little from the three that have gone before as it probably will from all the remaining volumes that must come after, till the series itself is inevitably swallowed up in the abyss of the Parnell Commission. Since the last volume appeared, a change has taken place in the editorship. Master Macdonell has resigned that task; and it has been confided to the competent hands of Mr. Wallis, Reader in Constitutional Law to the Council of Legal Education. So far as careful collation of authorities and explanatory notes of considerable range are concerned, the new editor's work is as good as that of the old. Unfortunately, faults, for which the editor is but little responsible—perhaps not at all—are still to be found. Typographically, the book is rather unsightly, and the press seems to have been ill corrected. "If Brougham only knew a little law, he would know a little of everything" may have been a true enough sarcasm; but, at least, Brougham knew better than to have said "*Dolosus versatur in generalibus*" twice in one speech, as this volume makes him do; and the stigma is all the more gratuitous for the fact that in the report in Vol. VI. of Clark and Finelly's Reports, on which the report in this volume is founded, he did not enrich the Latin tongue with this novel locution. Any one who runs his eye over these pages will see many places in which misprints remain uncorrected; and the conclusion to which the reader is forced to come is this, that Her Majesty's Stationery Office should consider whether, if this kind of thing is worth publishing at all, it is not worth spending a little more money on.

The reports cover four years, 1839 to 1843, and accordingly plunge us into the thick of the Chartist trials. There is the trial of Frost for his pitiful insurrection at Newport, of Feargus O'Connor for seditious harangues in Lancashire, and of Cooper for provoking riot in the Potteries. These trials, it must be owned, are but dull read-

ing. No form of narrative is so uninviting as question and answer, and yet for the most part this is the form in which, with painful fidelity, the facts are here presented. Told continuously and with compression, something of a story might have been extracted from the evidence of the Newport rising; set out as it is, we find in it little but an exercise in examination and in cross-examination, not more edifying than is to be heard any morning at Bow Street or the Old Bailey. Counsel too, and even (*salva reverentia*) judges, get more space for their speeches than their eloquence is adequate to fill; and it may well be doubted if the needs, either of lawyers or of laymen, require quite so copious a record of these trials.

The Chartist cases illustrate the perverse vagaries of fanaticism; the two Auchterarder cases, those of misguided ecclesiastical zeal; and the cases of Oxford and Macnaughton carry us a step further to the legal tests of insanity. To modern medicine these tests no doubt are not very satisfactory. To bring the matter to so rough a test as the prisoner's knowledge of right and wrong, without inquiring into hereditary tendencies or mental abnormality, must necessarily seem unscientific to those who instinctively confound predisposition with innocence, and reduce guilt to a kind of moral sickness. Yet after all, as Lord Denman said to the jury which tried Oxford,

"Every case must stand on its own circumstances. . . . With regard to the medical evidence, the professional skill of those gentlemen may enable them perhaps to judge in a great many matters with greater accuracy than other persons, but in this case your common sense must be the arbiter of the circumstances. . . . There may be cases in which medical evidence as to physical symptoms is of the utmost consequence; but, as for moral insanity, I for my own part do not consider that a medical man is better able to judge than a person acquainted with the ordinary affairs of life, and bringing to the subject a wide experience."

This is, perhaps, a more exclusively legal point of view than courts are disposed to adhere to now; but the difference is in the spirit rather than in the letter. The question is, whether at the time of doing the fatal act the accused knew the difference between right and wrong with respect to the very act with which he is charged. "If," say the judges advising the House of Lords after Macnaughton's case,

"if the accused was conscious that the act was one which he ought not to do, and if that act was at the same time contrary to the law of the land, it is punishable; and the usual course therefore has been to leave the question to the jury, whether the party accused had a sufficient degree of reason to know that he was doing an act that was wrong; and this course we think is correct, accompanied with such observations and explanations as the circumstances of each particular case may require."

The persons who figure most in these pages are: as counsel, Campbell, Pollock, Wilde, and Kelly; as judges, Lord Denman, Chief Justice Tindal, and Lord Brougham. The judgment of the last in the Auchterarder case is truly amazing. Brougham, in this highly difficult and highly impersonal dispute, showed himself as cocksure as Macaulay and as egotistical as Erskine. He was rhetorical when he should have

been judicial; substituted anecdote and anathema for argument; and the justness of his conclusion was due more to good hap than good sense. The contemporary eloquence of the profession strikes one now as having been of a somewhat turgid character. Counsel and judges alike show a disposition to perorate with an appeal to the Creator; and whether the speaker be Campbell enlarging on the dignity of his office, or Pollock bewailing the tenderness of his heart, or Wilde rebuking the extravagances of Kelly, or Kelly denouncing the blood-thirstiness of Wilde—all these eminent gentlemen seem to be involved in their English, and long-winded in their oratory. This much, however, must be said: they spoke under the ordeal of a shorthand report, and are edited with a care too faithful for any hope of a *locus poenitentiae* in the way of emendation. Yet to their credit be it remembered that, unlike the modern advocate, they adorned their harangues with other figures of speech than the anacoluthon; and, in spite of the difficulty of speaking extempore, as most forensic speakers must, they produced connected sentences, consecutive argument, and even cogent thought.

Literature figures in State Trials principally in the unattractive form of blasphemous libels. In this volume, the literary cases are Hetherington's and Moxon's. Hetherington was prosecuted for an attack on the Bible contained in some of Haslam's *Letters to the Clergy*; Moxon for the publication of Shelley's *Queen Mab*. Both prosecutions were very ill-advised: in the first, the defendant received four months' imprisonment; in the latter, though found guilty, he was never called up for judgment. Certainly, as imbedded in an indictment, Shelley's poetry loses a good deal of its charm. The defendant was charged with having—

"published a scandalous, impious, blasphemous, profane, and malicious libel, of and concerning the Christian religion . . . according to the tenor and effect following, that is to say, 'They have three words, well tyrants know their use, well pay them for the loan with usury torn from a bleeding world, God, Hell, and Heaven' (meaning thereby that God, Hell, and Heaven were merely words); 'a vengeful, pitiless, and almighty fiend (meaning Almighty God), whose mercy is a nickname for the rage of tameless tigers hungering for blood,' and so forth."

But, except that Serjeant Talfourd seized the opportunity to deliver an eloquent harangue, explaining to the jury that he felt he was "moving tremulously among sacred things," it is difficult to see what good cause was served by proceeding against Moxon. Hetherington, angered at having been selected for prosecution himself, was the real prosecutor. He was resolved that he would not be the only person made to smart for saying disrespectful things about religion. In effect, whatever his motive, the course he took was simply vexatious; but, even without this somewhat unforeseen consequence of putting him on his trial, nothing was to be gained by giving publicity to the coarse abuse of sacred things contained in his publication. It rarely happens that any general good can

be done by attempting to punish the mere brutalities of religious controversy; it never happens that the attempt is not attended by increased scandal and mischief; and every time that public officials resolve upon such a course, they more and more clearly prove the wisdom of the words of Tiberius: "*Deorum injuriæ dis curæ.*"

J. A. HAMILTON.

Some Further Recollections of a Happy Life.

By Marianne North. Edited by Mrs. John Addington Symonds. (Macmillans.)

MRS. SYMONDS has done well in giving us this further instalment of her sister's journal. The earlier volume, which dealt with her later wanderings, carried us to many curious and distant lands, and embraced the period of those artistic labours by which, until lately, she was chiefly known. The present volume covers an earlier period (from 1859 to 1870) and more familiar ground: Spain and the Pyrenees, Italy and Tyrol, Athens and the Golden Horn, Syria, Egypt, and Sicily. But these *Reisebilder*, though the places and people portrayed are not otherwise than commonplace, are genuinely remarkable for their easy and graceful draughtsmanship. Books of travel, and in particular travellers' journals, are so seldom literature, so prevalently stilted and self-conscious, that the total absence of these failings is in itself phenomenal.

From the first moment that she leaves England Miss North appears as an accomplished, in fact, an ideal traveller; and good travellers, like good poets, are, we incline to think, born and not made. The majority of people who journey nowadays are indeed shockingly ignorant of the art. In effect they do not travel—they simply transport themselves. They get to some region and then, it may be, study with intelligence the local art, or the local archaeology, or the local scenery; but, so far as getting any good of the journey goes, they might as well have dropped from a balloon. As a rule, they never for one moment get in touch with the life around them, they make friends with no class of the inhabitants, and they utterly fail to catch the feeling, to get at the true meaning, of the country of their sojourn. Miss North was the contradictory of all this. Everywhere she gets on terms with her environment, while her keen appreciation of things of beauty, as well as of things of interest, is reflected in every one of her simple but graphic entries. The old Arab pilot who took the party up the Nile to Wady Halfah and Aboo Simbel (we follow Miss North's spelling) was one of the numerous natives whose hearts she won, and the description he gave of her to a subsequent employer, though, perhaps, a little superficial, is as obviously sound as it is undeniably humorous.

"This Bint was unlike most other English Bints, being, firstly, white and lively; secondly, she was gracious in her manner, and of kind disposition; thirdly, she attended continually to her father, whose days went in rejoicing that he had such a Bint; fourthly, she represented all things on paper: she drew all the temples of Nubia, all the Sakkiachs, and all the

men and women, and nearly all the palm trees. She was a valuable and remarkable Bint!"

The picture which Miss North gives of the father whose days thus went in rejoicing is particularly happy. He had an amusing fancy for importing foreign servants—procuring a cook from Fobello and a butler from Macugnagā, and so on. Both he and his daughter got on excellently with these importations, though they were always glad, after a season, to go back to their homes in the mountains. He was beloved, too, by all of them, though not more than by his English servants, including the little virago, Mrs. Bunfield, who gave them shoulder of mutton six days a week, and when caught by her master in the act of raising a royal row in the kitchen, turned on him with the indignant protest, "And there you stands and says nothin'!" Everywhere, whether shown to us in the Austrian Tyrol, hooking and missing countless fish because "they didn't know how to take a fly properly," or haranguing the *dahabieh* milch goat as "Thou Hareem of Billy," Mr. North is easy, natural, and piquant. The watermark of his style is however reached in the speech to the Greek quarantine doctor at Corfu. It should be mentioned that this functionary, who suffered from obliquity of eyes and morals, had for a week refused to let them land, and now came in a small boat to inspect them, his victims being on board a similar vessel.

"My father stepped gracefully on the rim of our tub, and grasping the ropes in one hand left the other free to see-saw up and down in the true M.P. style, and said, 'Signor Direttore.' The Signor took off his hat and said, 'Comanda' with an extra squint; then my father waved his hand again, saying, 'Signor Direttore, j'ai voyagé con mia figlia in tutta la terra, and, hang it, tell him I never was so shamefully treated!'"

One feels in reading this book that, valuable as Miss North's artistic labours were, she somehow missed her true vocation. Her painting was a little mechanical, somewhat hard and dry; but the written sketches are light and sparkling in touch, and full of the soft pliancy of life. There are so many excellently drawn figures here that one hardly knows which to select. There is the German Fraulein, staying in a luxurious home at Smyrna, "whom the Turks thought mad and respected accordingly," because she tried to qualify herself for the hardship of travel by living on bread and onions, and cleaning her cuffs with a penknife. Then there is the French gentleman on the Nile, who could speak no English, but had read *Dr. Faustus* and recommended *Tristram Shandy* to Miss North as the best of all novels. Not less convincing is the outline of the tall and magnificent captain of the *Cataract*, whose sprained wrist she bound up with arnica, at which his magnificence promptly demanded backsheesh. One must mention, too, the Syrian consul's young stepmother, who wore crinoline over her Turkish trousers, and the Syracusan innkeeper, who drove off the Italian Canon, explaining that one cannot expect such people to be well mannered like the Sicilians! A certain melancholy interest attaches to this Sicilian journey, as it was the first of

the series of longer and more adventurous enterprises in which Miss North's *Reise-Lust* found vent. These ended in the fatal trip to the Seychelles, where the crash came, "and brain and nerve and strength broke down together." She only made one more journey after that; but the joy in travelling, says Mrs. Symonds, was gone. Then came the few years in her country garden—a kind of Indian summer of peace—"but too late, and then the end."

REGINALD HUGHES.

Bond Slaves: the Story of a Struggle. By G. Linnaeus Banks. (Griffith, Farran & Co.)

THE "struggle" is that known in history as the Luddite movement—an admirable subject for a story; and the story itself, it need hardly be said, is told with great skill. As a specimen of that large and popular class of story, "founded on fact," which aims to blend useful information with amusement, it is remarkable. It gives curious information about those now forgotten arts which were practised before the days of machinery, and is a good picture of the social life of the workers in the West Riding of Yorkshire at the same period. Mrs. Banks informs us in the preface that she has been at great pains to make her work perfect in this respect; and for her persevering industry she should have all the credit she asks and deserves. Still, something is wanting. While Mrs. Banks is well able to tell us about people, she is less successful in making us partakers of their lives and struggles. Cramping with facts, however diligent and sustained, furnishes only the externals. It gives no useful clue to the inner spirit of any principle or any movement. When Mrs. Gaskell treated of the lives of the poor, she put, not information only, but heart, into her stories. She sympathised and compelled sympathy, and thus made the needs and struggles, hopes, fears and disappointments which she chronicled, not only known but felt. If, in one of her novels, Mrs. Gaskell had manipulated this fine subject of the Luddite movement, she might not have spent as much time studying technicalities, but she would have made the toilers alive to us, and compelled us to realise what the temptation was which led to frame-breaking and to darker deeds. This, Mrs. Banks fails to do. But then, of course, a work of Mrs. Gaskell would not have been characterised by the high Tory spirit of *Bond Slaves*. It would not have perverted Luddism into a desperate struggle of fools, led by rascals, to achieve their own ruin. Towards the close of her book Mrs. Banks makes this admission:—

"How few were animated with a truly patriotic, unselfish zeal to serve their suffering fellow-men! Yet such there were, no doubt, or the movement would neither have spread so far nor died so hardly" (p. 397).

A grudging admission surely, yet the best Mrs. Banks has to say about Luddism. Elsewhere we read of the "fierce vindictive plotter" engaged in "nursing fresh schemes of malignant savagery" (p. 340); of "ruthless assassins" (p. 353); of "men who committed cowardly outrages under cover

of darkness" (p. 278); of plotters who "went stealthily as if afraid of an eye that never sleeps if not of noisy troopers" (p. 251); of "remorse" haunting a captive night and day (p. 257); all tending to convey the impression that the movement was dishonest and vicious, and known to those who shared in it to be so. On the other hand, we do not read anything of the greed of the masters or the cruelty of the law at that period, and very little of the hideous destitution which drove desperate men to secret, and perhaps mistaken, but by no means cowardly efforts to procure redress. There are rascals associated with every public agitation; but for the most part the Luddites were honest and earnest. Whether they were altogether mistaken is a question. Of course it was a mistake to suppose they could abolish the use of machinery by their destructive deeds; but the precept that "those who don't ask don't want," is so much in favour with those who have, that a rough and ready asking is sometimes the only way of making them recognise their responsibilities. In this respect, in the long run, the Luddite movement did not wholly fail. In Josiah Longmore, the workman who honours his employer, hates Luddism and gives good advice, we have Mrs. Banks's model workman. It is he who says "I hear *both* sides," and admonishes a misguided friend after the approved manner: "Already I perceive with sorrow that you are forsaking the religion of your pious parents for a delusion that will prove a snare to your soul and body." Of course, like all the unmitigated prigs of goody-goody story books, he keeps well on the safe side, suffers for a time from the contempt of evil doers, and, in the end, when they have come to grief, secures whatever good things are going.

Mrs. Banks mentions "Tom" Paine, and alludes to Robert Owen as one who "contrived to do a great deal of mischief where he only designed to do good." His early work, *A New View of Society*, is called, by her, "New Views of Life." In themselves, these may be small matters—the first-named is quite a common vulgarism—but they serve to show that Mrs. Banks has not taken the same pains to understand the spirit of those times as she has to know their habits. She was ill-equipped for her task if she was not acquainted with the writings and labours of Thomas Paine and Robert Owen. Her book might have been an excellent history of Luddism and its times, given, as the best history may be, and sometimes is, given, in the form of fiction. That she meant well is undoubted; but she has misrepresented, in a clever and attractive way, a social upheaval, whose true character is not too well known from other sources, and thus has, we fear, "contrived to do a great deal of mischief where she only designed to do good."

WALTER LEWIN.

NEW NOVELS.

What Ails the House? By A. L. Haddon. In 3 vols. (W. H. Allen.)

A Ruthless Avenger. By Mrs. Conney. In 3 vols. (Hutchinson.)

An Island Princess. By Theo. Gift. (Lawrence & Bullen.)

Diogenes' Sandals. By Mrs. Arthur Kennard. (Remington.)

Men and Men. By V. S. Simmons. (Osgood, McIlvaine & Co.)

Clenched Antagonisms. By Lewis Iram. (Digby, Long & Co.)

A Father of Six. By H. N. Potapenko. (Fisher Unwin.)

It has been said that the born novelist receives casually the suggestions which he develops into tales. A chance phrase or the fragment of a story is enough for him. The author of *What Ails the House* appears to believe in a very different method of construction. A certain Mrs. Perkins, a popular novelist, has come to the end of her stock in trade. In her despair she writes to her cousin, Judith Minchin, for assistance, a person who of all others would seem, on the face of it, least likely to be able to help her. She is an elderly spinster and pious at that. Moreover, she has lived all her days in seclusion. But her cousin's importunity extracts from her a packet of letters containing the history of a old romance. Then the fun begins. Mrs. Perkins sets to work on the letters, interweaving fiction with fact, detailing, as she proceeds, the progress of her tale, first to her cousin and then to all and sundry. In the end the novelist's husband, her friends, even her domestics, are pressed into the service. The tale gets a suggestion from this person, an accretion from that; now it is kicked forward a pace; now it is pulled back. We have a mass of correspondence from the persons engaged in teaching Mrs. Perkins her business. All this is ingenious, and, up to a point, entertaining; but it makes a liberal demand on our patience, while any semblance of truth is destroyed. Were it not obvious that the book is designed as a satire on the novelist's art, levelled at the dullards of the craft, one would quarrel with the assumption, coolly advanced, that the fiction writer should equip himself for his task by cramming for it. A romancer must deal with what he has seen, felt, and experienced, that is to say, the motive force must be personal, not external. The introduction into the text of Shelley and Byron might be forgiven, were the dialogue, excellent in its way, merely general and abstract, and not particular. But in this I am inclined to give the author the benefit of the doubt, and to assume charitably that he or she is poking sly fun at the gratuitous impertinences of the historical novelist who dares to tamper with the lives of the illustrious dead. This must be so, in that an attempt is made to advance a fresh explanation of the running down of the *Ariel*, and the date of the occurrence is deliberately given as 1823! Nevertheless, if some readers are so dense as to miss the satire, they may be forgiven; for the business is not sufficiently well done

to justify itself. It is to be feared, therefore, that my explanation of the author's intention will not find acceptance. This confused jumble, constantly begging the question; the melodramatic situations; the stilted phraseology of much of the dialogue; the wearisome methods of narration, especially in regard to the last "fragment," where a correspondent, to meet the exigencies of the tale, is made to repeat the substance of letters received from the very person he is addressing—to say nothing of lapses in style—will be taken as evidences of the amateur's ineptitude rather than as demonstrations of the satirist's skill.

Mrs. Conney's novel is skilful and ingenious. It is also interesting. All its characters are pasteboard, if we except Lady Helen Evelyn, who is a highly creditable creation. The materials are old and threadbare, but they make an attractive show. Ralph Evelyn, the rightful earl of Deptford, is first branded as illegitimate, then as a thief and as the murderer of his cousin, Lady Frances Evelyn. As his father had wandered the earth over to find the marriage certificate which would establish his right to the earldom of Deptford, so the son devotes his life to searching for the murderer of his cousin. The irony of fate brings him back to England a millionaire. At the moment when he has relinquished all hope of winning Helen Evelyn—she has become engaged to Jack Evelyn, a distant cousin and heir to the earldom—he destroys all chance of establishing his right to the family honours. Jack needs a light for his cigar. Ralph takes from his pocket the certificate which establishes his own legitimacy, rolls it into a spill, and hands it ablaze to his cousin. This was certainly heroic, but it was indiscreet. The moment might have arrived when he could have asserted his own rights, and hurt none of his kinsmen in doing so. The touch is effective but superfluous. It would be ungracious to say of the book as a whole that it is superfluous, since, given the proper frame of mind, the capacity to treat the tale as a gigantic joke, it is entertaining enough.

Here is the story of a young man who "means no harm," but who ruthlessly jilts as sweet and true a girl as any in or out of the pages of fiction. I have nothing but praise for this book, though Mr. Theo. Gift's conspicuous success in portraying the character of Jean Coniston, "the Island Princess," a girl to soften the heart of the most inveterate misogynist, brings with it a recrudescence of the primitive desire, that the heroine of a tale should marry the man she loves and live happily ever afterwards. But we are not without our compensations. Simple, untutored gentlewoman as Jean was, she was far too good to mate with the man who, although he had the externals of good breeding and indeed some superficial chivalry, was lacking in the quintessential qualities of refinement. Jean would have found him out. Her heart would have been broken slowly instead of suddenly. Once in this book we are reminded of the baptism of sorrow by Tess Durbeyfield; once of the fifth act of Ibsen's

"Brand." *An Island Princess* is a fresh, direct, and artistic piece of work. It is full of clever word pictures and descriptions. Sub-acid humour and satire, never forced, give piquancy to an exceptionally well-written and cleverly-constructed tale.

If Mrs. Arthur Kennard's *Diogenes' Sandals* is the first book she has published, she has acquitted herself with distinction. Her style is bright; and it is correct. Her adroitness in skimming the cream of philosophies, old and new, excites admiration. If her matter is not always original, her manner of presenting it is. She has taken a leaf out of Richard Jefferies's book, and avoided many leaves to be found in Jerome K. Jerome's. Her novel is really a series of naturalistic studies, delicately flavoured with "up-to-date" knowledge and speculative thought, the whole lightly held together by a slender thread of romance. This is the work of a woman of real culture, of wide and catholic sympathies. It should draw hundreds to the Wiltshire Downs, which have never been treated more lovingly or with fuller knowledge. Mrs. Kennard is humorous, but she is never vulgar; she is informed, but she is never pedantic; she has the soul of a poet, but she never descends into cheap poetising.

Sedate, measured, crisp and withal truthful, the story of French studio life which goes by the name of *Men and Men* pursues the even tenour of its way with quiet confidence. Its healthiness of tone notwithstanding, the keen snout of the Philistine will detect naughtiness, and plenty of it. That nature is the only safe guide in the sexual relationship all the world knows, though it affects ignorance, and persistently acts in defiance of its knowledge. Fortunately for the American girl who affianced herself to "a gentleman-doll," whom she admired well enough at the distance, but from whose embraces she shrunk (as a pure woman must always shrink from the passion of a man who has failed to touch her own sensibilities), she was saved from making the fatal mistake by the brutal subtleties of a French painter, who had found in her, as she in him, the mate approved by nature.

The diffidence with which we approach Mr. Lewis Iram's *Clenched Antagonisms* quickly disappears; the author's simple unaffectedness and sincerity, his fairness in dealing with a difficult social problem, command our sympathy and respect. The tale of a girl left defenceless in London has been written before; Mr. Iram's plot is not original, but it is cleverly worked out, though there are plenty of specks in the craftsmanship. The author is evidently in earnest, but in a rational, measured manner; he is never betrayed into fanaticism. He demonstrates clearly enough that a virtuous woman, armed with invincible courage and a will of iron, may hope to have a fair chance of confounding the most artfully laid schemes to compass her downfall. But what if these qualities are wanting? Is she then entitled to no sympathy if she falls a victim to the machinations of the human beast? Is her destroyer to escape reprobation? That powerful body of in-

terested persons, pledged to a conspiracy of silence in these matters, will sneer at the author of this book; chivalrous and wholesome-minded folk will grasp the author's hand in sympathy.

The latest volume of the Pseudonym Library contains two tales from the Russian of H. N. Potapenko, done into English by Mr. W. Gausson. They throw a strong light upon the internal affairs of Russia. "A Father of Six" is a pathetic little narrative of the efforts of a village deacon—Father Anton—to get preferment. He resorts to bribing the Bishop's secretary, borrowing the money for the purpose from the sister of Father Pankrati, the incumbent of the place. But for a while even this extreme, though apparently everyday, measure fails, in that the suppliant had been guilty of singing out of tune in the Bishop's hearing. From "An Occasional Holiday" it would appear that, when a really good harvest is vouchsafed, the *monjiks* are able to dictate their own terms to their employers, a comforting piece of information among the mass of gloomy stories concerning the condition of the Russian peasantry, with which this volume, in common with almost every book written about Russia, abounds.

JAMES STANLEY LITTLE.

CURRENT THEOLOGY.

The Epistle of St. James. The Greek Text, with Introduction, Notes, and Comments. By Joseph B. Mayor. (Macmillans.) This substantial volume is a very complete and well-nigh exhaustive study of the Epistle of St. James. It contains, besides the Greek text, with three Latin versions in parallel columns, a long and elaborate introduction, about 150 pages of notes, and a paraphrase with comments. Perhaps the most valuable part of the introduction, as contributing to a right understanding of the Epistle, and a just estimate of its place in Christian literature, are the chapters on the relation of the Epistle to earlier writings and to the other books of the New Testament, while that on the grammar of St. James is a useful study in Hellenistic Greek. That James, "the Lord's brother," was a younger son of Joseph and Mary is the conclusion at which Dr. Mayor arrives, after a careful examination of the Hieronymian, the Epiphanian, and the Helvidian theories; and it is one in which we may be permitted to say we entirely concur with him. Indeed, it may be doubted if any other theory would ever have been mooted, but for the growing prejudice in respect of Mary's perpetual virginity. The authenticity of the Epistle, however, is another question; and another still, perhaps even more difficult to determine, is the date of its composition. Dr. Mayor is one of those who have persuaded themselves that it is "the earliest of the books of the New Testament, written probably in the fifth decade of the Christian era by one who had been brought up with Jesus from his childhood, and whose teaching is in many points identical with the actual words of our Lord as recorded in the Synoptic Gospels"; and in defence of this view he enters into vigorous controversy with the German critics Von Soden, Brückner, and Pfeiderer, who put it far on in the second century, and with Dr. S. Davidson, who with more probability refers it to the period immediately preceding the destruction of Jerusalem. Dr. Mayor naturally makes the most of the external evidence, in the

case of this Epistle notoriously defective, and claims to have shown that the Epistle was better known in the early centuries than has generally been supposed; but clearly a few coincidences of language, when it is uncertain which of the agreeing documents borrowed from the other, do not count for much. Whether James copied from Peter or Peter from James, Clement from James or James from Clement, are points on which it is difficult to come to a conclusion. We think it clear, however, that James was before Hermas, and equally so that he was acquainted with the Epistle to the Romans; whereas Dr. Mayor maintains, what we cannot but think the preposterous view, that Paul had read and was influenced by the Epistle of James. Probably, the chief objection to the authenticity of the Epistle is the language in which it is written. Bishop John Wordsworth is quoted by Dr. Mayor, as assuming that "St. James could not have written such Greek as that in which the Epistle has come down to us, containing, as it does, many words with classical rather than biblical associations, implying a wide range of classical reading"; and if we accept this statement, and at the same time agree with Dr. Mayor himself that the Epistle has none of the marks of a translation, we seem to have arrived at a position fatal to its Jacobean authorship. The problems connected with the Epistle of St. James may possibly be beyond solution; but Dr. Mayor's work is none the less valuable, not only as presenting his own scholarly judgment, but as furnishing the materials to enable everyone to form his own opinion.

The Formation of the Gospels. By F. P. Badham. Revised and enlarged. (Kegan Paul & Co.) By far the most striking and original part of Mr. Badham's ingenious theory of gospel construction is undoubtedly that which maintains that the true Gospel of Mark is to be looked for, not in our second gospel at all, but in the matter peculiar to the third, plus that which is common to the first and third. The points in favour of this thesis are clearly, first: that the great pericope of Luke's gospel (ix. 51-xix.) agrees admirably with John the Elder's description of Mark, as being "not in order," the order of events and sayings being evidently subjective rather than chronological; and secondly, that John the Elder, so far as Papias reports him, or at least so far as Eusebius reports Papias, knows nothing of a gospel by Luke. Mr. Badham further seeks to make good his contention by showing that this Petrine fragment was the fifth gospel made use of by Tatian in his Diapente, that its authority was recognised by the compiler of the Gospel according to the Hebrews, and that it has linguistic peculiarities which bring it into close relationship with First Peter, and with the first half of the Acts. On the other hand, it may be asked, is Peter likely to have been the author of the most Pauline parts of the third gospel, including not only such parables as those of the Prodigal Son and the Pharisee and the Publican, but such an event as the mission of the seventy? Are Luke's highly artistic paragraphs more suggestive of notes of remembered discourses than Mark's comparatively rude style? Is it probable that the redactor of Matthew would have omitted the parables of the Prodigal Son and the Good Samaritan, if he had had before him an authoritative writing in which they were contained? Is it likely that the poetical narrative contained in Luke i.-ii. came from a personal follower of Jesus; or is Peter likely to be responsible, even indirectly, for the opening chapters of the Acts, including the unhistorical account of the gift of tongues? These are some of the objections that lie against a theory which nevertheless

must be admitted to be captivating from its very boldness and originality. Mr. Badham has added to the present revised edition of his essay the text of the Synoptics in the A.V., distinguishing by difference of type the various documents which his scheme assumes as entering into their composition.

The Synoptic Problem for English Readers. By Alfred J. Jolley. (Macmillans.) This little book should at least satisfy the English readers for whom it is intended, that there is a synoptic problem. Mr. Jolley shows how impossible it is to reconcile the phenomena presented by the Gospels, whether with the theory of their mutual independence, or of their infallibility. He maintains the priority of Mark, and has no doubt that it was used by the other synoptics, but dismisses rather too summarily the notion of a primitive Mark from which our second Gospel was derived. What, then, about the testimony of John the Elder, that Mark wrote without regard to chronological order? Mr. Jolley, however, believes in the existence of a Primitive Gospel behind our three, and of this document he attempts a restoration "based on the work of Dr. B. Weiss, and carefully and repeatedly tested in every passage." He also assumes the existence of an Ebionite Gospel, derived equally with Matthew from the primitive Gospel and influencing Luke. Mark, which supplies materials to both Luke and Matthew, is itself founded on the primitive Gospel, but with the addition of the Petrine reminiscences. Mr. Jolley's scheme, if not in all respects satisfactory, is certainly worth considering; and his book may prove useful as an introduction to the study of the synoptic problem to those who have had no previous acquaintance with the subject. Only they should be warned that, of the many solutions that have been proposed, none has been discovered yet which can be regarded as final.

THE interest felt in the discovery of the Gospel of Peter is shown by the fact that two independent facsimiles of the MS. have already appeared. One is published in the *Mémoires* of the French School at Cairo, under the editorship of M. A. Lods, whose critical comments on the subject have more than once been mentioned in the ACADEMY. This contains not only the Gospel and the Apocalypse, but also the Book of Enoch, in which M. Lods takes a special interest. The mode of reproduction is by heliogravure; and the price is 40 francs. The other facsimile is by Dr. Oscar von Gebhardt, of Leipzig, who paid a visit to Egypt for the special purpose of photographing the MS. He has confined himself to the Gospel and the Apocalypse, which together make just twenty plates, including the blank leaves. But he has prefixed an introduction, giving a description of the MS., palaeographical notes, and a bibliography. He also prints the text, in a remarkably beautiful fount of Greek type, incorporating emendations of his own, and placing those of others at the foot of the page. For example, in v. 6, he would read *ἔρπονεν* for the *συρπονεν* of the MS.; and in v. 18 he inserts *καὶ* before *νομίζοντες*, and changes *ἐξίστατο* (which he maintains to be the corrected reading of the MS.) into *ἀνεσθαιόσατο*. Of this last we cannot approve. Dr. von Gebhardt's photographic facsimile, which claims to be more legible than the French heliogravure, is published by Hinrichs, of Leipzig, in a well-bound volume, at the price of 12.50 marks.

Canonical and Uncanonical Gospels. With a Translation of the Recently Discovered Fragment of the Gospel of St. Peter, and a Selection from the Sayings of our Lord not found in the Four Gospels. By W. E. Barnes. (Longmans.) As a restatement of the Gospel evidence, this little work must be pronounced superficial and imperfect. This is specially the

case with the chapter on "the witness of Justin Martyr." In that on Papias the author seems to regard the canonical Matthew as a translation from Matthew's Aramaic. The best chapters are those on Tatian and Hermas, in which use is made of the most recent investigations. Besides the Petrine fragment, there is also a translation of the report of the trial of the Scillitan martyrs from the text of Prof. Armitage Robinson.

Greek-English Lexicon to the New Testament. By W. J. Hickie. (Macmillans.) We can cordially recommend this as a very handy little volume, compiled on sound principles. There are abundant references to the authoritative works of Pape and Thayer, and also to the variant readings adopted by Westcott and Hort. But that the author can think for himself is shown by his notes on such words as *μονογενής* and *πρωτοτόκος*. He is careful to point out those words which are only used in biblical and ecclesiastical literature. A good example of his style is the article on *λόγος*, where we find the following meanings given, each with at least one reference:—Word, talk, speech, saying, announcement, account, reason, report, narrative, doctrine, affair, matter, plea, the Divine Word, the second person in the Trinity. Under *παῖος*, he insists that the word in the Beatitudes should be rendered "gentle" and not "meek." Finally, we may mention that the book, though written by an Englishman, has been printed—and very well printed too—at an American press.

The Life and Times of Bishop White. By Julius H. Ward. (New York: Dodd, Mead & Co.) This little book tells in an effective way the story of the founding of the Protestant Episcopal Church of the United States. The Seabury centenary, as celebrated at St. Paul's Cathedral, London, in 1884, brought before English Churchmen the history of the origin of the American episcopate in the consecration (1784) of the first bishop, Dr. Seabury, by the bishops of the non-juring Episcopal Church in Scotland. But the difficulties of an ecclesiastico-political kind, which had been raised in England in his case, were before long overcome; and White and Provoost were sent over from the States and consecrated in Lambeth Chapel in 1787. The energy and force of character possessed by Seabury were lacking in White; but his caution, tact, and adroitness were not less valuable at the time. His life extended to 1836, and for close on fifty years he was a wise president of the councils of the American Church. The student will be wise to supplement his knowledge of the earlier part of the period as supplied by Mr. Ward by constant reference to Dr. Beardsley's *Life of Bishop Seabury*.

NOTES AND NEWS.

MR. HUGH THOMSON has drawn a series of illustrations for Miss Mitford's *Our Village*, which will be published by Messrs. Macmillan & Co. in the autumn, uniform with the same artist's illustrated edition of *Cranford*.

MR. JOHN MURRAY announces an Introduction to the Study of the Greek Testament, by Mr. Theophilus D. Hall, intended for those who possess no knowledge of the Greek language. It will contain a brief account of the principal MSS. and editions; a connected narrative of Our Lord's Life from the Synoptic Gospels (based on St. Mark), in the original Greek, together with a grammar, vocabulary, and explanatory notes.

Little New World Idylls, and Other Poems, is the title of a new volume by Mr. John James Piatt, at present American Consul at Dublin, which Messrs. Longmans will shortly publish

in London and New York. At the same time Messrs. Longmans will issue a new edition of the author's *Idylls and Lyrics of the Ohio Valley*.

MESSRS. WILLIAM BLACKWOOD & SONS have in the press a volume on *The Zambesi Basin and Nyassaland*, by Mr. Daniel J. Rankin, with maps and illustrations.

MESSRS. CHAPMAN & HALL will publish, in the course of the present month, a book by Mr. Robert Kempt, entitled *Convivial Caledonia*, being an account of the historic inns and taverns of Scotland, and of some famous people who have frequented them.

DR. G. W. LEITNER proposes to issue immediately, from the Oriental University Institute at Woking, a second edition of his *Hunza and Nagyr Handbook*, which was first printed by the Government of India in 1889. He will now add a supplement of about 250 pages, giving a detailed account, brought down to date, of the history, religions, customs, legends, and songs of the several tribes of the Hindu Kush, illustrated with maps, anthropological portraits, &c. The edition is limited to 300 copies.

MR. RICHARD JACKSON, of Leeds, will publish immediately, by subscription, a book by the late Archdeacon Boyd, entitled *Littondale Past and Present*, which gives an account of the secluded valley containing the parish of Arncliffe, where the Archdeacon was vicar for fifty-eight years. Special chapters deal with the physical features of the country, its antiquities, its agriculture, the manners and customs of the people, and their folklore. A second part, written by the Rev. W. A. Shuffrey, will describe the daughter parish of Halton Gill, and will also treat of the local flora. The volume will be illustrated with six full-page etchings and twelve woodcuts, after drawings formerly in the possession of Archdeacon Boyd.

MR. WILLIAM BLACK'S new story, "The Handsome Humes," now running serially in *Harper's Magazine*, will be published in the autumn, by Messrs. Sampson Low & Co., in three volumes.

A STORY by Mr. Grant Allen, entitled *An Army Doctor's Romance*, will shortly appear in Messrs. Raphael Tuck & Co.'s "Breezy Library."

THE next volume of the "Elizabethan Library" will be a selection from the works of Francis Bacon, edited by Dr. Grosart, under the title of *Thoughts that Breathe and Words that Burn*.

MESSRS. SWAN SONNENSCHN & Co. have ready for immediate issue a new book on sport by Mr. T. E. Kebbel, entitled *My First Grouse*.

MR. DE V. PAYEN-PAYNE, of King's College School, is about to publish, through Messrs. Nutt, a work on "French Idioms and Proverbs." It will be a companion volume to Prof. Deshambert's *Dictionary of Difficulties*; and a special aim of the author has been to translate the French idioms, whenever possible, by English equivalents.

MESSRS. HUTCHINSON announce a third edition of Annie S. Swan's new story, *Homespun*, of which twenty thousand copies have been sold within a month of publication.

THE Queen has been pleased to accept a copy of the revised and enlarged edition of *Extinct Monsters*, by the Rev. H. N. Hutchinson—a book which met with so much success last winter.

THE late John Addington Symonds bequeathed the copyright of his published works, and all his MSS. and unpublished works, to Mr. H. F. Brown, the historian of Venice.

At a representative meeting of anglers, held at Broxbourne on August 9, it was resolved to commemorate the three-hundredth anniversary of Isaak Walton's birth by placing a stained-glass window in the church of St. Dunstan's, Fleet-street, where he was once churchwarden.

THE fifty-fourth annual report of the Deputy-Keper of the Public Records has just been issued as a parliamentary paper. It states that the number of registered applications for the production of records, state papers, &c., in 1892, was—in the legal search room, 15,904; in the literary search room, 27,046; total, 42,950.

THE *Nation* for July 20 prints the will of John Washington, the eldest son of the original immigrant of the same name, about whom practically nothing has hitherto been known. The will is dated January 22, 1697, and was proved in the following month; the executors are the widow and the brother, Captain Lawrence Washington, from whom the President was descended.

APPARENTLY, the copyright of *Uncle Tom's Cabin* has run out during the lifetime of the authoress, and cheap editions are being put upon the American market. The authorised publishers, Messrs. Houghton, Mifflin & Co., call theirs the Brunswick edition, after the place where the book was written; and in recognition of it Mrs. Beecher Stowe has written a pleasant letter of thanks, which shows that her state of health must be much better than it has usually been represented.

THE *Author* for August contains some "American Notes and News," by Mr. Walter Besant, who has, we believe, returned to England; and also a long account of the proceedings at the World's Congress of Authors at Chicago, in which Mr. Besant took part, reading a paper upon "The Rights and Interests of Authors."

MR. K. DEIGHTON has published (George Bell & Sons) a pamphlet, containing *Conjectural Readings in Marston's Works*. Taking as a standard Bullen's edition (3 vols., 1887), he also considers the early texts. All of his emendations are worthy of attention, and some of them may be called palmary. For example, in "The Malcontent," v. 1, 213, where Don Cupid is described as "emperor of sighs and protestations, great king of kisses, archduke of dalliance, and sole loved of her," for the last three words he would read "lord of hymen," comparing "Love's Labour's Lost," III. i., 182-188. In "Sophonisba," I., ii., 76, he defends the reading "our ancor is come back," against Bullen's conjecture "rancour," by again appealing to Shakspeare, "The Winter's Tale," I. ii., 213, 214.

"You had much ado to make his anchor hold,
When you cast out, it still came home."

In "The Insatiate Countess," III. ii., 7, for
"Fear keep with cowards, air-stars cannot move,"
he reads

"Fear keeps with cowards, air stars cannot move."
And in the same play, V. i., 42, for

"Although Neptolis cold, the waves of all the
Northern Sea,"

he reads
"Although, Niphates-cold, the Northern Sea."

More than once Mr. Deighton supports his emendations by supposing that the compositor had misunderstood corrections in Marston's original draft, and had incorporated both the correction and the words intended to be struck out.

WE have received the second number of "Harrow Octocentenary Tracts" (Cambridge: Macmillan and Bowes), containing a lecture by

the Rev. W. Done Bushell, upon the Clovesho charter of Wulfred and Cwoenthryth, which he printed, with notes and explanations, in the first tract of the series. He is to be congratulated on his success in disentangling this complicated question.

THE name of the bookseller in Shaftesbury-avenue, whose catalogue was noticed in the *ACADEMY* of last week, ought to have been given as Mr. Frank T. Sabin.

UNIVERSITY JOTTINGS.

THE draft charter for a University of Wales, approved by the Privy Council, has now been laid on the table of both Houses of Parliament. It begins by including Monmouthshire in Wales, and then proceeds to throw open to women not only the degrees, but also every office in the university. The governing body, styled the University Court, is constituted largely on the principle of popular representation. The three existing University Colleges, at Aberystwith, Bangor, and Cardiff, are to be the constituent colleges; but others may be added by supplementary charter. The Senate is composed of the principals and heads of departments in these colleges; the remaining members of the teaching staff, together with any persons holding university degrees who have studied in these colleges, make up a third body called the Guild of Graduates. Degrees may be conferred in arts, science, law, and music, but not in medicine or surgery; and special conditions are imposed with regard to degrees in theology.

A CONFERENCE on secondary education will be held at Oxford, in the Examination Schools, on October 10 and 11. The following are the two special subjects for consideration, upon each branch of which short papers will be read as a basis for discussion:

"The need of various types of secondary education in England, with special reference to (1) the curricula and gradation of first grade schools (classical and modern), second grade schools, and higher Grad. Board school respectively; (2) the provision of preparatory schools for the upper grades of secondary schools; and (3) the relation between secondary schools and the universities."

"The means for supplying the needs for secondary education in England, with special reference to (1) the central authority, (2) provincial and district authorities, (3) the registration of teachers and schools."

IN reply to a question asked in the House of Commons on Tuesday, it was stated, on behalf of the government, that the university of Oxford is making arrangements for the training of student interpreters, in connexion with the existing arrangements for students destined for the Indian Civil Service. In addition to the lectureships in Arabic and Persian, it is proposed to appoint a lecturer in Turkish, who would also teach modern Greek.

WE understand that Prof. J. E. B. Mayor proposes to issue very shortly the second part of the *Registers of St. John's College, Cambridge*, extending to the year 1715, with elaborate indices.

MR. JOHN RUSSELL, assistant master at University College School, has been appointed to the wardenship of University Hall, vacant by the resignation of the Rev. P. H. Wicksteed.

MR. H. B. POLLARD, of Oxford, has been elected to a Berkeley research fellowship in zoology at Owens College, Manchester.

MR. R. W. STEWART, demonstrator in physics at Bangor, has obtained the degree of Doctor of Science from the University of London. His thesis, containing the results of a series of experimental determinations of the thermo-conductivities of iron and copper, will

be published in the *Philosophical Transactions* of the Royal Society.

DR. JAMES ALEXANDER CRAIG, of Cincinnati—who recently spent some time studying the cuneiform tablets in the British Museum and at Berlin—has been appointed professor of Semitic languages and Hellenistic Greek in the University of Michigan.

GENERAL A. C. MCCLURG, the Chicago publisher, has received the honorary degree of LL.D. from the University of Yale.

MISS MARY BRODRICK, of London, has received the honorary degree of Doctor of Philosophy from Bethany College, Kansas, the same university that bestowed the like honour upon Miss Amelia B. Edwards.

THE death is announced of Mr. Edward T. McLaughlin, professor of English and belles-lettres at the University of Yale.

WE have received from Messrs. G. P. Putnam's Sons a handsome volume, entitled *Princeton Sketches: the Story of Nassau Hall* by G. R. Wallace, "class of '91." It appears that the College of New Jersey—for such is its official style—was founded by charter in 1746, and that its first home was at Newark. Nassau Hall, so-called after William III., was opened at Prince Town (now Princeton) in 1756. Its subsequent history is given in this volume, which is abundantly illustrated from photographs. In this country, the name of Princeton University—if it be correct to call it so—is indelibly associated with the name of Dr. James McCosh, who was summoned from Belfast to be its president in 1868, after the close of the Civil War period; and who, after serving in that office for twenty years, is still enjoying a green old age of honour and literary labour. There is more than one portrait of him in this volume, as well as a reproduction of the bronze statue in Marquand Chapel. Those curious about student life in the United States will also find here many details about secret clubs and other peculiar customs.

PROF. KONRAD VON MAURER, of Munich, entered upon his seventieth year last April. To celebrate that event, his pupils have published a handsome volume, entitled *Germanische Abhandlungen* (Göttingen: Dietrich), containing discussions, in German and the Scandinavian languages, upon questions of Teutonic and Norse history, literature, language, and law.

ORIGINAL VERSE.

IZAAB WALTON'S HANGING CUPBOARD.

The Owner "loquitur."

HAUNTED by Izaak's presence sure thou art;
For, gazing on thee, ancient cabinet,
Forgot are mortal ills, and the world's fret,
When thus before thee, hastens to depart;
And a brief season of that sweet content
That in thy earliest Master ever reigned,
When in this England naught but strife obtained,
Steals o'er my heart, and draweth nourishment
In quiet thoughts that to his name pertain;
I scent the haystack—hear the birds and streams,
Hold converse with his worthies in these dreams,
And love the gentle craft and gentler swain.
On thy carved panels dwell my charmed eyes,
And days of eld, rejuvenate, arise.

August 9, 1893.

CHELMA.

MAGAZINES AND REVIEWS.

THE August number of the *Expositor* contains articles of unequal value, but on subjects of much interest. In dealing with St. Paul's conception of the divine righteousness, Dr. Bruce gives some more of his keen but not unfair criticisms of other interpreters. How difficult a theologian St. Paul must be! will be

the comment of the non-specialist. Dr. John Taylor's study on Amos is a capital specimen of popularised criticism. It is undesirable, however, to quote from the Avesta without giving the name of the translator who is followed, and the exact reference to his work. Prof. Ramsay on the Pastoral Epistles and Tacitus will be read, as usual, with deep interest, though he damages his own cause by his want of deference towards Biblical criticism; even Prof. Sanday is not historical enough in his method to please this revolutionary historian. Prof. Beet seems somewhat too modern in his exegesis of Hebrew vi. 4-6, and Dean Chadwick altogether too uncomprehending in his controversy with Prof. Huxley and not a few other expert critics. Prof. Adeney discusses the opening pages of Weizsäcker's "Das apostolische Zeitalter" (second edition). The paper is of value as introductory to the subject of Weizsäcker's lifelong study of the Christian records, in his views of which he has not aimed at perfect self-consistency. With slight but kindly notices of books Prof. Dods closes the number.

THE current number of the *Jewish Quarterly Review* (David Nutt) contains two articles of a more popular character than usual. One is an eloquent lecture, recently delivered by Mr. Claude Montefiore at the Jews' College Literary Society, upon Hebrew and Greek ideas of providence and divine retribution; the other, by Mr. Oswald John Simon, is the expression of a hope that the theistic beliefs of reformed Judaism might afford the basis of a religion for non-Jewish agnostics. Another interesting paper is a study of the relations between the Emperor Julian and the Jews, by the Rev. Michael Adler. He shows that Julian, though well-read in the Old Testament, knew it only from the Septuagint version; and he implies that Julian's comparatively favourable estimate of Judaism was due to his greater hatred of Christianity. With regard to the legend that Julian attempted to rebuild the Temple, but was hindered by miracles, Mr. Adler finds in the evidence nothing more than an intention, which might have been realised if the Emperor had ever returned from Persia. Among the reviews is a careful summary of Chwolson's essay, in the *Memoirs of the Imperial Academy of St. Petersburg*, upon the contradiction between the Synoptic Gospels and St. John as to the day of the Last Supper. Chwolson reconciles the contradiction by means of a conjectural emendation in the presumed Aramaic original of St. Matthew (xxvi. 17), which would give the 14th Nisan for the day of the crucifixion, and consequently the 13th Nisan for the day of the Paschal meal, as in St. John. It requires to be also assumed that the two other Synoptics copied either St. Matthew, or his corrupted original. But Chwolson goes on further. Why did Jesus celebrate the Paschal meal not on the 14th Nisan (the day fixed by the law), but on the previous day? As to this, following a suggestion of Joseph Derenbourg, he suggests that Jesus followed the Sadducean practice of that time, according to which the Paschal lamb could not be eaten on a Friday, but might be eaten either in the morning of the previous day, or in the following evening. Jesus adopted the former alternative; Caiaphas the latter. Chwolson also argues that it was the Sadducees, and not the Pharisees, who were responsible for the death of Jesus. Finally, we must briefly mention that the Rev. R. H. Charles, the editor of the Book of Enoch, gives a preliminary account of two hitherto uncollected Aethiopic MSS., of the fifteenth and sixteenth centuries, from which he promises to reconstruct the text of the Book of Jubilees, known hitherto only from two most corrupt modern MSS., and from a fragmentary Latin version.

THE *Contemporary Review* has an article by Mr. J. Rendell Harris, entitled "The Structure of the Gospel of Peter," which would be more effective if it did not degenerate into a mere polemic against Dr. Martineau. For, as may be supposed, Mr. Rendell Harris has something of importance to say. In the face of the admitted fact that the newly discovered gospel contains not a single verbal quotation from the Old Testament, he boldly argues that it shows everywhere traces of a highly evolved prophetic gnosis, and (in particular) that most of the apparently new matter in it is taken from the Old Testament. To support this ingenious theory, a number of passages are quoted from the prophets, especially from the Septuagint version, which were interpreted by the early Fathers in a Messianic sense; and it is contended that these interpretations have furnished the pseudo-Peter with what he records as facts in his gospel. This argument, however, is capable of being pressed too far. For if, on the strength of it, the pseudo-Peter is to be dubbed "a systematic pilferer of the Prophets," what is to be said of the statements about the fulfilment of prophecy in the Canonical Gospels (especially John), which become specially numerous in the account of the Crucifixion? It seems to us difficult to assert that the difference here is one of kind, and not of degree only. Mr. Rendell Harris deals carefully with the connexion between the pseudo-Peter and Justin Martyr, but finds himself unable to arrive at any definite conclusion. The strongest argument, he thinks, is the common use of the word *λαχμός*, concerning which Dr. Martineau made an awkward slip—it is nothing more—pointed out at the time in the ACADEMY.

PROF. ZIMMER ON NENNIUS.*

I.—THE DATE OF NENNIUS AND OF THE COMPONENT PARTS OF THE HISTORIA BRITTONUM.

THE importance of the work which goes under the name of Nennius for the early history of Britain is so great, the problems connected with its date, origin, and character are so complicated, that Prof. Zimmer cannot fail of a welcome for investigations conducted with his wonted acuteness and subtlety. Nor is any apology needed for laying before the English reader a brief summary of researches which, if their results be assured, form one of the most important contributions ever made to the study of Celtic history and literature. "Nennius Vindicatus," thus does Prof. Zimmer entitle his work—with what justice will be seen presently.

As is well known, existing MSS. of Nennius fall into three well defined classes, represented by Harl. 3859, Vat. 1964, and Cantab. F.f. 1.27.2; or, as they may be styled, the Harley, Vatican, and Cambridge recensions. Harley and Cambridge agree as against Vatican in style and phrasing, but differ from each other both in the amount and in the ordering of the matter. The Vatican recension has been held by many scholars to represent the oldest and purest stage of the work—a claim disproved by the fact that its Latinity is infinitely more correct and fluent than that of the other recensions, as well as by its presenting a list of the *civitates*, the order of which was disturbed by the scribe's reading the three-column arrangement of his model downwards instead of across. The Vatican recension is, in effect, a specific English edition of the original Welsh work.

From a close examination of the MSS. of the Harley and Cambridge classes, Prof. Zimmer concludes that the former not only furnishes the

oldest and best text, but served as basis for the Cambridge recension, which then incorporated a number of supplementary glosses. At the same time the arrangement of the subject matter, by which, in addition to these supplements, the Cambridge differs from the Harley recension, is much better in the former. And if we examine the Irish version of Nennius due to the eleventh century Irish antiquary, Gilla Coemáin, which dates at the latest from the year 1076, it is found to correspond to the Cambridge recension, a MS. of which must have been in Gilla Coemáin's hands.

It is possible to fix a *terminus a quo* for MSS. of this recension, as one of them in the *computus* prefixed to the *Historia* proper mentions the thirtieth year of Anaraut, King of Anglesey, as that in which the scribe wrote; and this date corresponds to 910 A.D.

Thus, the Cambridge recension, which presupposes an earlier Harley text, is at least as old as the late ninth century. But it is possible to get much farther back. One peculiarity of the Cambridge recension consists in a series of additions and interpolations, obviously the work of one man. What this redactor says about himself enables one to identify him with North Wales. He was a scholar of a priest, Beulan by name, for whom he compiled his version; and as he alludes to verbal communications which he received from Archbishop Elbodug, of Bangor, who died in 809, he cannot, to judge by these references, have written later than 810.

We have seen that the Cambridge recension is superior to the existing Harley one in the arrangement of the subject matter, while at the same time the MS. upon which it was based belonged to the Harley class. Can this superiority be placed to the credit of Beulan's scholar? No, answers Prof. Zimmer, who examines seriatim the additions made in the Cambridge, or, as it should be styled, North Welsh recension, and shows that the manner of their introduction betrays an absolute lack of critical or constructive faculty. Beulan's scholar must therefore have had a Harley version, which did not present the faulty arrangement of existing MSS. And if these be closely scanned, they afford conclusive evidence of a former ordering of the subject matter similar to that which obtains in the North Welsh recension. Prof. Zimmer shows, in the most ingenious manner, that the prototype of the existing Harley recension was written in 820, was composed of sixteen quires of 4pp. each, and how, owing to the misplacing of pp. 2 and 14, the disorder of the subject matter which characterises this recension was caused.

Taking the Stevenson-San Marte edition as a basis, Prof. Zimmer determines the contents and order of the original possessed by Beulan's scholar, as follows: Paragraphs 3 (Preface), 4-6 (*Sex aetates mundi*), 7-9 (*geographia*) 10 (first sentence only), 17 (from second sentence to end), 10 (second sentence), 11-15, 19 (l. 2 et ss) 20-27 (l. 12), 29 (l. 2 to end), 27 (l. 12), 28, 30, 31-56, 57-65 (*Saxon Genealogies, Civitates, Mirabilia*). Paragraphs 16 and 18 of our present Nennius were thus lacking in the pre 810 text.

Who was the author of that text and what was his date? There is absolutely no reason to doubt that he was, as he himself states, Nennius, a follower of Elbodug. Now Elbodug was the head of the Roman party in the Welsh Church, and after a long struggle succeeded in inducing the same submission to Roman claims that Adamnan had obtained from the Irish Church. Nennius, his follower, is only acting as might be expected in his insistence upon the conversion of Britain through the mission sent by Pope Eleutherus to King Lucius, a story obviously forged in the late seventh century in support of the Roman claims. Prof. Zimmer's

* *Nennius Vindicatus*. Ueber Entstehung, Geschichte und Quellen der *Historia Brittonum*, 8vo. viii. 342 pp. (Berlin: Weidmann.)

explanation of the origin of the Lucius legend, and of the reason why Nennius has absurdly placed the alleged mission under Pope Evaristus, is a masterpiece of ingenuity.

The date of Nennius is thus partly settled by the fact of his acquaintance with Elbodug, who died in 809. Other indications agree. Nennius alludes to Fernmail, Kinglet of Builth (reigned 785-815), and to Catel Durnluc, King of Powys (died 808) the object of both passages being to glorify the ancestors of these chiefs. He was evidently a native of Powys, a fact otherwise proved by the large proportion of the *Mirabilia* belonging to that and neighbouring districts, and by his statement that he was an eye-witness of a "Marvel" the scene of which was at Llan Garan, in what is now part of West Herefordshire.

It is possible not only to fix the period within which Nennius must have written, but the very year in which he finished the *Historia Brittonum*. One portion of that work, the so-called Saxon Genealogies, has long been recognised as an independent and much earlier tract. It is, in reality, a summary of the relations between the Angles and Britons of North Britain from the year 547 to the year 679 (the ninth year of Ecgfrith, son of Oswy), in which it was finished; and it is the work of a North British writer.

This work did not reach Nennius in its original condition. Divers interpolations were made with a view of continuing the genealogies of the various Saxon kings from the year 679 onwards. Nennius himself continued the Mercian genealogies (in which, as a native of Powys, he was of course specially interested) down to his own day; and as the last entry is that of Ecgfrith, son of Offa, who died in 796 after a short reign, it follows that the *Historia Brittonum* must have been completed in that year. It was probably sent almost immediately to Elbodug at Bangor, and thus became known to Beulan's scholar, who, as we have seen, knew Elbodug personally. It mainly consisted of two portions: (a) The older North British history of the years 547-679; (b) Nennius's own work, which is in effect a history of Britain prior to the year 547.

The question then arises—Why did the 679 North British writer begin with the year 547? There were Angles in North Britain before then. He wrote, answers Prof. Zimmer, as a continuator of Gildas. Preceding this writer's "jobation" of his British contemporaries is a meagre and jejune sketch of the history of Britain. In some MSS.—e.g., Stevenson's A—this is transcribed separately as *Gildas Historia*, in contradistinction to the *Epistola* proper. But this very MS. (Cant. F.f. 1.27.2) was written at Durham, and its prototype may well have been known to the 679 writer. In the *Epistola* Gildas has much to say about Maelgwn; but the 679 writer, only knowing the *Historia*, starts his account of the Angle kings with Maelgwn's contemporary, Ida, and of the British kings with Maelgwn himself.

We may now conjecture that what reached Nennius's hand was—(a) the very meagre sketch of pre-547 British history by Gildas; (b) the (comparatively speaking) full and detailed sketch of North British history from 547 to 679. Nennius had a sense of proportion, and wrote his *Historia* to supersede Gildas's meagre sketch; but in so doing he was largely influenced by Gildas's hints, of which his own work is, in effect, an amplification. Thus, Gildas's words—"bis denis, bisque quaternis fulget civitatibus"—gave rise to the list of the twenty-eight *civitates*.

So far Prof. Zimmer in the first half of his work. The latter half is devoted to discussing the sources made use of by Nennius in the compilation of the *Historia Brittonum*. This I propose to summarise next week.

ALFRED NUTT.

THE CAMBRIDGE UNIVERSITY LIBRARY.

THE report of the Library Syndicate does not give any figures for the total number of additions during the year, nor does it contain any financial statement. But it does make special mention of the principal donations, and prints a complete list of them in an appendix of some fifteen pages.

The late Prof. Adams bequeathed to the Library such of his early printed books as the Librarian should select. In this way about 1500 volumes, mostly printed before the year 1700, have been added to the library, where they will commemorate at once the many-sided exploring instinct of their late owner, and his affectionate care for the University Library. They will be kept together as a special collection, and the catalogue will form an extra volume of the Bulletin.

Mr. Samuel Sandars has again made many valuable additions to the collection of early-printed books. Some of these were the subject of a special report, which has already been noticed in the ACADEMY. Mr. Sandars has since presented an odd folio volume (vol. ii, part 1) of the Latin Bible printed at Mainz in 1462, in which the initial letters are partly printed in red and dull blue; a quarto copy of the *Facetiae Morales*, by the printer of the *Speculum Humanae Salvationis*, circa 1470; *Ambrosius de Officiis*, (Ubr. Zell, Cologne, circa 1470); the fifth (or fourth) edition of the German Bible; two vols. folio (Augsburg, circa 1473-75); *Dat liden ende die passie ons heeven Jesu Christi* (Haarlem, 1483)—the only perfect copy known to exist of the first book printed at Haarlem with a date; *The Chronicles of England* (St. Alban's, 1483); W. Lyndwode's *Provinciale* (Wynkyn de Worde, Westminster, 1496); and a specimen of morocco binding executed for John Grolier—the sides, which are in good condition, were used long ago to form the binding of a smaller book; they are now exhibited in their original form, with a modern morocco back.

The Rev. H. Bothamley has given a small collection of books in choice condition. These include a copy of the Book of Common Prayer, printed at Verdun in 1810 for the use of the British prisoners of war; the Olney Hymns (1779); *The Christian Year*, in 2 vols. (Oxford, 1827); and early editions (undated) of *Little Goody Two-Shoes*, and similar books for children.

Prof. Mayor, Mr. G. A. Matthew, Prof. Maitland, Mr. C. L. Prince, the Rev. W. G. Searle, and Mr. B. Taylor have made considerable donations.

Among the items, we may specially mention:—Two broadsides of Charles I., from the consistory of the London Dutch Church; four sermons of the very end of the sixteenth century, which originally formed part of a volume in the Royal Library, but have recently been missing—they were found on a stall in Farringdon-road; six folio volumes of Political Sketches by H. B.; and Prof. Jebb's Commentary on the *Areopagitica* of Milton, privately printed at Cambridge in 1872.

The purchases made during the year were comparatively unimportant. Those of MSS. include several Syriac codices, which have not yet been catalogued or described; a Greek MS. (circa 1500), containing glossaries, ascetic rules, &c.; a remarkably full collection, entitled "Collectarius S. Adriani martyris Geraldimontensis ecclesiae" (circa 1200); and Higden's *Polychronicon* on vellum, dated 1367, with a Latin poem on Death, beginning "Surge piger quare dormis mortis memor esto."

The purchases of printed books include:—a folio Latin Bible printed at Strassburg by H. Eggstein (circa 1446); seven scarce

Flemish fifteenth century books, from the Kockx sale at Antwerp; and some sixteen other incunabula of the German and Italian presses.

We may add a record of the chief additions to the library of the Selwyn Divinity School. Mrs. Hort has given 300 volumes from her late husband's library, selected by Prof. Ryle, to fill up such gaps as might exist. The Rev. C. A. Goodhart, of Sheffield, has given a copy of "Vetus Testamentum Graecum ex Codice MS. Alexandrino descriptum cura et labore H. H. Baber" (1828). The three folio volumes, with the supplement, are in magnificent condition, as perfect in every respect as when they were first issued. Mr. W. Aldis Wright has given Mill's Greek Testament (two vols. folio), Buxtorf's Hebrew Concordance (1632), Englishman's Hebrew Concordance, Greenfield's Syriac New Testament, and Henderson's Syriac Lexicon.

The committee of the Philosophical Library report that, in consequence of the financial position of the University, they have refrained from asking for leave to purchase books, and also that they have confined their bills for binding within the limits of the strictest necessity.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- CALLI e Canali in Venezia e nelle isole della Laguna. Paris: Ongania. 100 fr.
GERHARD, E. Etruskische Spiegel. 5. Bd. 11. Hft. Berlin: Reimer. 9 M.
MILBRAND, Joseph. Littérature anglaise et philosophie. Paris: Fischbacher. 10 fr.
MOLMENTI, P. Caraccio: son temps et son œuvre. Paris: Ongania. 6 fr.
PFÄF, F. Feestschrift zum 400jährigen Gedächtniss des ersten Freiburger Buchdrucks. Freiburg i. B.: Herder. 2 M.
RAMBACH, L. System e. Musik-Stenographie. Zürich: Orell Füssli. 4 M.

THEOLOGY.

- HARNACK, A. Geschichte der altchristlichen Litteratur bis Eusebius. 1. Thl. Die Ueberlieferung u. der Bestand. Bearb. unter Mitwirk. v. E. Preuschen. Leipzig: Hinrichs. 35 M.
TEXTE U. Uebersetzungen. 4. Bd. 3. Hft. Die Apologie d. Aristides. Recension u. Rekonstruktion des Textes v. E. Hennecke. Leipzig: Hinrichs. 8 M.

HISTORY.

- BELHOMME, le Lieut.-Col. Histoire de l'Infanterie en France. T. 1. Paris: Charles-Lavauzelle. 5 fr.
KUELE, J. Hexenwahn u. Hexenprozesse in der ehemaligen Reichsstadt u. Landvogtei Hagenau. Hagenau: Ruckstuhl. 8 M. 25 Pf.
TSOUNTAS, Ch. Μικῆραι καὶ μικραῖναι πολιτισμοί. Athens: Wilberg. 10 fr.
URKUNDBUCH, Bremisches. 5. Bd. 2. Lfg. Bremen: Müller. 8 M.

PHILOLOGY, ETC.

- GOLDZIEHER, I. Der Dvân des Garwal B. aus Al-Hutej'a. Leipzig: Brockhaus. 6 M.
GRIMM, J. u. W. Deutsches Wörterbuch. 8. Bd. 13. Lfg. Schaudergauzen-Schellen. Bearb. unter Leitg. v. M. Heyne. Leipzig: Hirzel. 2 M.

CORRESPONDENCE.

RACIAL DWARFS IN THE ATLAS AND THE PYRENEES.

United Service Club: August 5, 1893.

Mr. Haliburton complains of finding that people "get into a rage about so very little a thing as a dwarf." Let me say that no competent ethnologist will be either surprised at, or indisposed to welcome, any new discovery of dwarf races. But what may not unreasonably provoke those interested in such discoveries are assertions of which the positiveness is out of proportion to the adequacy of proof, and particularly the imbedding of these assertions in a maze of other assertions of the most questionable, if not incredible, character.

As to Mr. Haliburton's attack on myself, charging me with "an acrimony of dissent unusual in such discussions," I shall only state the following facts. It was I who was asked to report

in his paper offered to the Orientalist Congress of 1891, and I did so favourably. Ever since then, and no later than in *Nature* of July 27, I have publicly expressed my agreement with him as to the probable former wide distribution of dwarf races. And from private conversation and correspondence Mr. Haliburton is aware that certain theories of my own, and one particularly as to the origin of stories of fairies, would be so greatly strengthened by further additions to the evidence collected by De Quatrefages and others as to the existence of dwarf races, that such further discoveries would be welcomed by few persons more than by myself.

The very fact, however, that I have theories which would be supported by further evidence as to the existence of racial dwarfs makes me, perhaps, more critical than I might otherwise be of such evidence. Now, I have not seen the *Morocco Times* of January 26, about dwarfs in the Atlas; but I have seen, the letter of Mr. Harris in the *London Times* of January 10, the evidence on which Mr. Haliburton appears chiefly to rely. And this is how Mr. Harris summarises the results of his researches: "Although, perhaps, our visit to the Atlas may tend to prove the existence of small people, it will certainly have a damping effect upon the many romances woven up with their existence"; and he then proceeds to contradict these "romances" of Mr. Haliburton's. Mr. Harris finally "finds himself forced to believe that they owe their small stature to the climatic influences and the rigorous conditions of life in the country they inhabit." And as to the dwarfs whom Mr. Haliburton believes to be living in the Wad Draa, Mr. Harris says, "I am unable even to venture an opinion." But there is clearly nothing in this to negative the existence of racial dwarfs in the Atlas; and I regret that the corrected proof of my letter in the *ACADEMY* of July 22 was unfortunately received too late, in which I made it, perhaps, more clear that what I questioned was not so much the existence of these asserted racial dwarfs, as the further assertions as to the Egyptian "Holy Land of Punt" on the Atlantic shores of the Atlas, &c., &c.

As to the asserted dwarfs in the Pyrenees, I should have been particularly delighted to discover them, as they would have been in the most interesting relations with the Ligurian giants whose caves I had been exploring on the Riviera. Mr. Haliburton now complains that I made my inquiries in France and not in Spain. But my inquiries were chiefly made in the South of France simply because Mr. Haliburton, in his letter to *Nature* last January, located his dwarfs "within half a day's journey of Toulouse." Now he says that they are "only a few hours by rail from Barcelona." But to his informant at Barcelona I also wrote, not, however, in such a way as Mr. Haliburton groundlessly supposes, but merely asking whether Mr. McPherson had received any further information on the subject, and whether he could oblige me with some rough estimate as to the probable time required for, and expense of, my proposed journey in search of these dwarfs. To this letter, as I have said, I had no reply. Had Mr. McPherson informed me, as Mr. Haliburton now informs us, that these Pyrenean dwarfs are "only a few hours by rail from Barcelona," I should immediately have decided on the journey. But Mr. McPherson's silence naturally appeared ominous, particularly as, in his letter in *Nature*, he had admitted that the dwarfs are often confounded with Cretins, and that he had never himself visited the place, though of so easy access.

I shall only add that the facts which I stated in the *ACADEMY* of July 22, and in *Nature* of July 27, had been withheld for five

months in the hope that my extensive correspondence about these dwarfs would lead to some confirmation of Mr. Haliburton's assertions. Let the reader, therefore, judge of the "sweet reasonableness" of his charge of "acrimony of dissent."

J. S. STUART-GLENNIE.

SCIENCE.

THE AÏNOS OF SAGHALIEN.

Life with Trans-Siberian Savages. By B. Douglas Howard. (Longmans.)

THE people described in this book are the Aïnos of Saghalien (or, as the author would prefer to write it, the "Ainus" of "Sakhalin")—"the most ancient, distant, and least known savages surviving in Asia." Mr. Howard appears to have been unaware of the existence of these people until the spring of 1890, when he saw his first Aïno—a woman—in the hospital at Korsakoff, in Saghalien. So impressed was he with her appearance, that he could not rest until, by the friendly aid of the Russian deputy-governor, he was enabled to visit some of her kindred in their forest home, where he remained for some time as a guest. In this way he obtained an insight into their daily life, which, handicapped though he was by his ignorance of their language, has qualified him for contributing much fresh information upon this subject.

One experiences a feeling of disappointment on first opening Mr. Howard's book, and realising that it does not contain a single illustration. This is due, however, not to any want of foresight on the part of the author, but to an unlucky adventure which he thus describes (pp. 96-98):

"In a very quiet way I had taken a good many carefully selected snapshots with my camera, which included the old chief, the wizard, and several other portraits. . . . One day, when several men were in the hut with the chief, I took the opportunity to attempt a surprise, and watch the effect upon them as I displayed before them their newly-finished portraits. Instantly they sprang to their feet as if they had been shot. All except the chief rushed out of the hut as if in a rage. The old chief stamped up and down the hut in the greatest distress. Hearing a great hubbub mixed with wild cries outside, I went to the hut-door, where I found these people, whose gentle virtues I have so faithfully depicted, raving and gesticulating in the most menacing manner. To my utter consternation, I saw that some of them were brandishing sticks, some of them knives, that indeed one and all were suddenly changed to savages of the wildest type."

The upshot of all this was that camera and photographs had alike to be mercilessly committed to the flames; and so the book remains unillustrated. It contains, however, some excellent verbal descriptions: for example, of the Aïno method of decoying deer, into an ambush by imitating the bleating of a doe, and occasionally showing a pair of antlers above the tall grass, as though a stag were quietly grazing there. There is also a capital account of a bear-hunt, on which occasion a timely bullet from Mr. Howard's rifle not only finished the bear, but saved the life of an Aïno, just as he was about to receive "the final crunch and hug." The Aïno custom of employing

dogs to chase and catch fish is certainly very remarkable, and is here (pp. 51-52) described for, I think, the first time.

Of the appearance of those people a great deal has been written; but the accounts of travellers vary so much in this respect that a few extracts from the report of a new observer are desirable. Their complexion he invariably regards as dark, somewhere between copper-colour and the hue of "pale Turkish tobacco" (a delightfully novel simile). This agrees with the testimony of most modern travellers, although it is noteworthy that three seventeenth-century writers speak of the natives of Saghalien and Yesso as white men. Describing the chief of the village, Mr. Howard says that "the whole of his body, which, except for a strip of loin-cloth, was quite naked, was covered with straggling black hairs from one to three inches in length, the upper parts of the face along excepted." More valuable, because more exceptional, is his statement that the women are almost as hirsute as the men. What first aroused his interest in the race "was that the neck, chest, arms, and, as I afterwards found, the whole body" of the woman in the hospital at Korsakoff "was more hairy than the most hairy man I ever saw." And he afterwards found that the women in "a thoroughly representative family hut" "were also all over the body nearly as hairy as the men." This is what one would expect of the females of a race whose men have been fitly styled *hommes velus*. Yet, of all the Aïno scenes known to the present writer, only one—a large and beautifully executed panorama in the museum of the Royal Zoological Society at Amsterdam—represents the women as *femmes velues*. Unaccountable though it may appear, the women are almost invariably portrayed as smooth of skin, although, of course, having the mop-like heads and shaggy eyebrows of their race. Lieut. Holland, indeed, distinctly states that "the women do not seem to participate in this [the peculiarity of a furry skin], and are not more hairy than is ordinarily the case." Consequently, Mr. Howard's testimony is of much importance, supporting, as it does, the evidence furnished by the Amsterdam picture. Another exceptional statement in this work is that the men tattoo themselves, although the tattooing "is generally confined to a spot in the middle of the lips, to imitation finger-rings, and to the forearm as far as the elbow." The abundant tattooing of the women he, of course, mentions; as do all other writers on the Aïnos. But this seems to be the only instance in which the men are spoken of as tattooed. Noteworthy, also, is Mr. Howard's statement that his host was "about five feet ten" inches in height. This contrasts very strongly with Anutschin's estimate of "four feet six" as the average height of Aïnos; and with the "dwarfs" recorded in 1613, and at earlier dates. Very many writers, however, report Aïnos of almost as great a stature as the one just referred to.

There is much else of interest in the book, but, for the most part, the descriptions are familiar to students of the Aïnos. Although Mr. Howard agrees with modern writers in alleging that these people "have

no written language," he nevertheless shows (pp. 96 and 110-111) that they communicate with each other by means of something very like "rune-staves."

Owing, no doubt, to his recent interest in the race, Mr. Howard has obviously made very little acquaintance with the literature of this subject. "So little known is this people as they still survive in their original home," he remarks, "that I find only two observers who have written about them, and that was nearly three hundred years ago." By "their original home" he means Saghalien; and yet, of that section of the race alone, much has been written within late years. In 1888, two years before Mr. Howard had seen his first Aino, there had appeared an account of Captain Jakobsen's "Reise" in Saghalien, with many particulars regarding the Ainos there; and in the same year M. Hégel had a note, "Sur les insulaires de Karofuto" [Saghalien], in the pages of *Lotus* (vol. vi.). But besides these there are many others—Davidoff, Tarenetzky, Aston, Bickmore, Dixon, Greey, Von Schrenk—all these have discussed the Ainos of Saghalien. As for those divisions of the race inhabiting Yesso and the Kurile Islands, they have received still greater attention. The Bibliography appended to Prof. Romya Hitchcock's admirable monograph on the Ainos of Yesso (which itself occupies seventy-four pages of the *Smithsonian Report* for 1890) gives no fewer than fifty-three references to works on the Ainos, all by modern writers, European and American; while there are more than twice that number of references in a recently published work on the same subject by the present writer (supplement to vol. iv. of the *Internationales Archiv für Ethnographie*). Each list has something that the other lacks, and yet neither is complete. So that Mr. Howard's observation, quoted above, and his further statement (p. 170) that "the only source from which any European can get a reliable account of the religious beliefs, and of the significance of the religious rites and ceremonies of the Sakhalin Ainos" is Mr. Batchelor's *Ainu of Japan*, merely show that the wide territory of Aino literature is almost as little known to him as were the forests of Saghalien four years ago.

This, however, does not detract in the least from the genuine value of his own observations, obtained at a sacrifice of personal comfort from which many would shrink. But in order to understand the disagreeables of Aino life one must read descriptions such as his. It is to his credit that he went through these experiences so cheerfully; still more so that his hosts parted from him with such sincere sorrow.

It is to be regretted, indeed, that Mr. Howard did not confine himself entirely to his own experiences, on which he could have enlarged much more fully. The later pages admittedly contain much that is found in Mr. Batchelor's book, and apparently very little that is the result of Mr. Howard's own observation. Of minor defects, the only important one is the absence of an index; it is almost superfluous to refer to the Americanism "smell of," for "smell," on p. 133, although it jars on the British ear. But the book, as a

whole, is well worthy of perusal by anyone interested in the Ainos, or, indeed, in the inner life of any savage people, as described—not by a passing tourist—but by one who has taken the trouble to live among them for a time as one of themselves.

DAVID MACRITCHIE.

RECENT ARMENIAN PUBLICATIONS.

THE following are some of the works which have appeared during the last two or three years, and which deserve notice.

(1) *History of Armenian Journalism*, by Gregory W. Kalemkiar (at the press of the Mechitarists, Vienna, 1893). This is an account of the Armenian journals, monthly, weekly, or daily, which have been published in the Armenian language during the last hundred years. It is interesting to remark that the first Armenian journal appeared at Madras and flourished during the years 1794-1796. It was called the *Azdarar*, or *Intelligencer*, and appeared once a month. Dr. Kalemkiar gives a facsimile of one of its pages. The types used seem to have been the same with which the "Isagoge with Commentaries" of Porphyry had been printed at Madras in the year 1793.

A bi-monthly journal of the same name was begun in Madras in 1846; and in 1848 and 1849 another paper circulated called the *Philologus*, giving political as well as literary and other news. In Constantinople there is said to be still preserved a complete set of the *Intelligencer* of 1794 to 1796. In Calcutta also during the first ten years of this century there was an Armenian journal, now lost, all except in name. From 1845-1852 an important Armenian newspaper was printed in Calcutta called the *Patriot*. In the early years of the century an Armenian journal, of which only the name is preserved, seems to have existed in Bombay. In Singapore the Armenian colony had their newspaper from 1849 to 1853. It appeared twice a month, and was called the *Philomath*, and contained political, literary, and religious news.

In Constantinople an Armenian newspaper was first published in 1832; between which date and 1893 no less than twenty journals have been started there. Few of them have lived over five years; but the *Masis* has lasted from 1852 until 1893, and has been issued daily since 1879. The *Messenger* has gone on from 1855 until now. In Smyrna the Armenians have had newspapers since 1839. The Mechitarists, or Uniat Armenians, have issued periodicals at Venice from 1800 until now. Their *Basmawép*, or "Polyhistor," was begun in 1843, and still appears once a month, well written and full of learning. At Vienna the same congregation started a brief-lived journal in 1819; and a more successful one in 1847, the *Europa*, which went on till 1863. At Tiflis the Armenians began to print newspapers in 1846, and in Moscow in 1858; in Paris in 1855. Dr. Kalemkiar's little history is well printed, and costs 2fr. 50c. I know of no more interesting record of the wide-spread literary activity of his race: unfortunately, being written in modern Armenian, it is accessible to few.

(2) *Nouvelles sources de Moïse de Khoren*, par A. Carrière (Paris: 1893), and *Moïse de Khoren et les généalogies patriarcales* (Paris: 1891). M. Carrière, who is professor of Armenian at Paris, contents in these two pamphlets that Moses of Khoren compiled his famous history as late as the eighth century, instead of in the fifth, as formerly supposed. He proves this much at least; that in the form in which we now have this history, it contains passages from an Armenian version of Sokrates, which was not made before A.D. 690.

(3) *Studies in the Life of Alexander by the Pseudo-Kallisthenes*. By Jacob Dashian.

(Vienna: at the Press of the Mechitarists, 1892. Fr. 3.) This is written in modern Armenian, and is an exhaustive study of the age and MSS. of the Old Armenian version of the pseudo-Kallisthenes. It also contains a collation of the Armenian with the Greek text, and traces the influence of the work in mediæval Armenian literature.

(4) *The Works of Philo in the old Armenian Version*. (Venice: 1892.) The parts of Philo preserved in Armenian alone were long ago published by Aucher. This new volume comprises certain treatises of this author which are preserved in Greek, and which it was therefore not so necessary to print. The treatises now published for the first time are the *De Vita Contemplativa*, *Vita Abrahami*, *Legum Allegoria*, *de Sacerdotibus*, *de Decalogo*, *de Legibus Specialibus*. The Armenian text goes back seven centuries at least behind the earliest of the Greek MSS., and will therefore be a prime authority for the text of these treatises.

(5) *A Collection of Mediæval Armenian Songs and Ballads*. In 2 vols. Collected and edited in Armenian by Karapet Kostaneantz. (Tiflis, 1892.) Song-books are numerous in any collection of Armenian MSS.; and in Balliol College library, out of four Armenian MSS. one is a volume of songs, some of which have great excellence. M. Kostaneantz has chiefly drawn on the stores of Ecmiazin and Venice, and many of the songs here collected go back at least as far as the sixteenth century. Most of the earlier ones are of a religious character.

(6) *Armenian Chrestomathy*. By N. Marr, Professor of Armenian in Petersburg. (St. Petersburg: 1893.) A book of well-chosen extracts, with an Armenian and Russian glossary.

(7) *The History of Elisäus*, with Armenian and Russian Glossary. By Ch. Johanniseanz. (Moscow: 1892.) These last two works are excellently done, and are meant to be used by Russian or Armenian boys learning the old language. They are well printed, and prove that the study of ancient Armenian is in no danger of being neglected in Russia.

(8) *Precatio pro universa Ecclesia ex sacra liturgia S. J. Chrysostomi quinquaginta lingua exarata*. (Vindobonæ. Typis congregationis Mechitaristarum: 1893.) Among the languages represented are Icelandic, Lapp, Lithuanian, Manx, Sanskrit, Chinese, Ancient and Modern Georgian, Irish, Welsh, and many more. Prof. J. Rhys, Standish H. O'Grady, A. W. Moore, D. Mackinnon, J. Morrison are the scholars who have contributed the versions in languages spoken within the United Kingdom. This is a sort of show-book, and is beautifully printed and got up, but of little use otherwise.

(9) *Zur Abgar-Sage*. Von P. J. Dashian. This is reprinted from the *Wiener Zeitschrift für die Kunde des Morgenlandes*, and is written in German. It is a criticism of L. J. Tixeront's work, *Les origines de l'église d'Édesse et la légende d'Abgar*, so far as the views of the latter require modification in regard to features of the legend which relate to Armenian literature and history.

(10) *A History of Jerusalem*, in two volumes, by the Bishop Johannesanz. (Printed at the Patriarchate of St. James in Jerusalem: 1890.) These two volumes contain a history of Jerusalem from the birth of Jesus until A.D. 1865, in over a thousand pages of small print. The first volume carries the history as far as 1716, and contains an interesting account of the monasteries which the Armenians possessed in Jerusalem as early as the fifth century, and on the site of which the Russian Government recently excavated Armenian tombstones dated as far back as A.D. 420. The second volume is a long record of the quarrels between the Greeks and Latins and Armenians over various sacred sites, quarrels which can only result in

contempt on the part of Mohammedans for the Christian religion. The whole story is told from the standpoint of a bishop of the old or orthodox Armenian Church; and, as the author draws throughout from native Armenian records, his book contains much information which would be sought elsewhere in vain. Unfortunately it is written in Armenian, and is, therefore, inaccessible to most readers.

F. C. C.

CORRESPONDENCE.

THE HINDU NAKSHATRAS IN THE WEBER MS.
Edinburgh: July 29, 1893.

In the *Journal of the Bengal Asiatic Society* (part 1 for 1893), Dr. R. Hoernle gives an interesting analysis of a collection of old MS. fragments from Central Asia, obtained by the Rev. F. Weber, Moravian missionary at Leh.* Among them are nine leaves, numbered 7 to 15, which contain part of an astronomical treatise, apparently by a writer called Pushkarasūrin. Dr. Hoernle extracts five pages of this, respecting the twenty-eight *Nakshatras* or *Dhishn Tas*. The list begins with *Krittikā* (instead of *Asvini*) which is generally accepted as the oldest arrangement; it assigns to *Abhijit* (the 20th) a duration of eight (or, in another place, seven) *muhūrtas*; six have a duration of forty-five *muhūrtas* each, five (Nos. 4, 7, 13, 16, and 23) of fifteen *muhūrtas*, and the rest of thirty each—differing from Garga, Brahmagupta, and the *Nakshatra-kalpa* chiefly in allotting to *Bharanī* a full day, or thirty instead of only fifteen *muhūrtas*. The *Nakshatra-kalpa*, as noticed by Prof. A. Weber (*Vedische Nach. v.d. Navagra*, ii., 391), seems to agree with Garga in joining *Abhijit* with *Uttarā Ashādhā*, with a united duration or arc of one and a half of the average. From this arrangement the ancient MS. distinctly differs, but is in accord with the arrangement in Brahmagupta's *Uttara-Khanda-khādya* (Sachau's *Albūri*, ii., 87) allotting to *Uttarāshādhā*, one of the six longer spaces, and also assigning a separate duration for *Abhijit*. If we suppose the MS. duration of 30 *muhūrtas* for *Bharanī* to be a mistake for 15, then it coincides with Brahmagupta in assigning 810 *muhūrtas*, or exactly 27 civil days, to 27 *Nakshatras*. Brahmagupta—apparently with a propensity for theoretical accuracy in figures—reduces the time values to *arcas*, computed to the minutest fraction, and instead of the usual $13^{\circ} 20'$ (which is the moon's motion in a *Nakshatra dina* of 12 hours 17 minutes 9.3 seconds) he gives $13^{\circ} 10' 34'' 52'''$ as the arc for each of the 15 *Nakshatras* of the average duration of one civil day: this leaves for *Abhijit* an arc of $4^{\circ} 14' 18'' 15'''$,—equivalent to a duration of $9\frac{1}{2}$ *muhūrtas*, and makes a total for the sidereal or *Nakshatra* revolution of the moon of $819\frac{1}{2}$ *muhūrtas* or 27.32167 civil days. The Weber MS. assigns to *Abhijit* 8 (or 7) *muhūrtas*, thus making the revolution consist of 818 (or 817) *muhūrtas*, that is 27.267 (or 27.233) days, which is a rough approximation such as we might expect before the application of Greek methods of computation.

The position and extent of *Abhijit* in early astronomical works is interesting, and may throw light on a debated question. It seems not improbable that the *Nakshatras* were early arranged as positions marked out by groups of stars, not very equally distributed, but easy of recognition, with reference to which the positions of the moon and planets could be most readily referred. It would also be quickly observed that the moon returned to the same position in rather less than 27½ days. This required no instrumental observa-

tion; and if the daily place of the moon was to be registered in any way by the stars, it could best be done by using a 28th *Nakshatra* of small extent, placed about the position where the excess of daily motion amounted to a considerable portion of this third part of a day, or about the twentieth in the cycle. When sexagesimal computation came to be depended on rather than simple observation, the lunar arcs were measured out without reference to the asterisms, in equal portions of 800' each, and still retained the names of the *Nakshatras*.

The *Muhūrta-Mālā*, allowing 800' of arc to each *Nakshatra*, as in the later Hindu works, says "the last quarter of *Uttarā Ashādhā* and the first fifteenth of *Shravana* together constitute *Abhijit*." This gives an arc of $4^{\circ} 13' 20''$, and seems intended practically to preserve the old value given by Brahmagupta. Most late works take 100' from *Shravana* and extend *Abhijit* to 5° : but this forgets its original purpose.

It would be interesting to know more about how this intercalary *Nakshatra* is treated, especially as to duration in time, in MSS. that have not been published. I learn from Prof. Bühler that Dr. S. von Oldenburg, of St. Petersburg, has got some twenty more leaves of what appears to be a portion of the same Central Asia MS., and their publication may throw some light on this or other points in early Hindu astronomy.

J. BURGESS.

PHILOLOGY NOTES.

THE July number of the *Indian Antiquary* (Kegan Paul & Co.) is almost entirely devoted to an elaborate paper by Dr. J. F. Fleet, in which he attempts to extract the geographical information that is to be found in the *Brihat-Samhita* of Varahamihira. This treatise, which is in the main astrological, has been edited and in great part translated by Dr. Kern. It contains one chapter intended to be geographical, entitled "the division of the globe," starting from the *Madhyadesa*, or middle country, which seems to be identical with *Hindustan* proper; but there are also a great many references to places, tribal names, &c., scattered throughout the work. All of these Dr. Fleet has taken the pains to collect, and arrange in an alphabetical list, adding notes on most of the names, and giving (in particular) the earliest mention of them in inscriptions. It seems that there is no topographical reference for Brahmins: but the *Kshatriyas* are placed in the north, the *Vaisiyas* in the west, and the *Sudras* in the south-west. There is a mention of *Romaka*, a people or place, translated "the Romans," by Prof. Kern; while the *Yavanas* or Greeks are placed in the south-west.

The last number of the *Babylonian and Oriental Review* (David Nutt) contains two articles of interest. Mr. W. St. Chad Boscawen gives an account of *Tel-el-Amarna*, which he has recently visited. His special object is to show how the foreign names on the tombs confirm the evidence of the tablets, that many of the officials at the court of *Khuenaten* were, in all probability, Syrians, Amorites, and Babylonians, who formed part of the retinue of the foreign queens of *Amenophis III.* Prof. Terrien de Lacouperie discusses the question of the first mention of hemp in China. He assigns its introduction to the beginning of the seventeenth century B.C., when it was brought into the west of Northern China by the *Tehou*, who may have learnt both the name and the use of it from the *Scythians* of Central Asia.

MR. TAW SEIN KO, lecturer in Burmese at Cambridge, contributes to the *Indian Magazine and Review* (Constable) a very interesting article on place-names in Burma. As the sub-

ject is an obscure one, we venture to make some extracts. The people call themselves *Bamā* in the spoken language, and *Mranmā*—pronounced *Myanmā*—in the written language. Historical evidence seems to show that *Bamā* is a corruption of "Brahma," the Creator in the Hindu pantheon. The indigenous name for Arakan is *Rakhaing*, a corruption of the Sanskrit *Rakshasa*, a term loosely applied to the autochthonous races of India by their Aryan conquerors. Of Pegu, in the Talaing language *Pago*, there is no satisfactory explanation. *Tenasserim* is made up of two Malay words—*tāna*=an island, and *siri*=betel-leaf. *Irawadi* or *Erāvatī*=the river of cooling draught, is the classic name of one of the rivers of the Punjab, now known as the Ravi. The old name of Rangoon was *Dagon*, after the famous golden pagoda. But in 1757 it was changed by the great conqueror *Alompra* to *Yangon*, which is made up of *yan* or *ran*=enmity, and *kōn*=to be exhausted. *Mandalay* is derived from the Pali word *mandala*=a flat plain. *Moulmein* is the Anglicised form of the Burmese *Mawlam-yaing*, which again is the Talaing *mut mwe lein*=one eye destroyed. *Prome* is the Talaing *Prohm*=the city of Brahma. *Henzada* is probably *Hintha Tat*=the fort of the Hamsa goose. *Bhamo* is the Shan *Manmaw*=pottery village.

IN addition to presenting his own paper at the late Congress of Literature in Chicago, the Rev. Dr. W. C. Winslow was deputed by the council to read the paper by Prof. A. H. Sayce on "Assyrian Tablet Libraries," and that on "Babylonian and Assyrian Archaeology" by Mr. H. Rassam. A paper by M. Naville arrived too late to be read.

We quote the following from the *New York Nation*:—

"*Kilmūt Araby* is the title of a pretty text-book published privately at Florence by Prof. Willard Fiske, and being in fact a list of 'Arabic words arranged in the order of the alphabet, with an attached grammar. The words are from the vulgar Arabic, and the compiler follows the lead of Spitta Bey in seeking to make this language a literary one. With the aid of Mr. Socrates Spiro, who is himself diligently preparing a much more extensive vocabulary, Prof. Fiske has got together about 7,000 words taken down in Cairo or along the Nile, and has appended grammatical paradigms and illustrative sentences—these last intended to show that the spoken language is capable of being used to convey literary and scientific information. He has adopted Spitta Bey's simple and ingenious modification of the Latin alphabet, but discards the semi-vowels, now associated with the greatly corrupted classical Arabic employed by the Egyptian and Syrian press, in which Prof. Fiske sees the marks of caducity."

REPORTS OF SOCIETIES.

ANGLO-RUSSIAN LITERARY SOCIETY. IMPERIAL INSTITUTE.—(Tuesday, August 1.)

E. A. CAZALET, Esq., president, in the chair.—The president informed the society that several new Russian books had been presented to increase the library. The most prominent of these had reference to trade and manufactures and the new Siberian railway. They were edited by the donor, M. de Kovalevsky, director of the Russian department of commerce and manufactures, and had been specially printed for the World's Fair at Chicago. There were also some useful books on the products of Transcaucasia.—Mr. E. Delmar Morgan then read a paper on "Industrial Art in Russia," giving an historical outline of its growth and development and the influence exercised on it by the Tartar conquest, which introduced Oriental embroidery in dress and the delicate tracery seen on the gold and silver plate adorning the banqueting halls of the early Tzars, and which produced such an effect on Chancellor and his companions in the palace at Moscow. With the consolidation of Moscow

* See an article, entitled "Another Collection of Ancient MSS. from Central Asia," in the ACADEMY of May 27.

under Ivan III., Vassili, and Ivan IV., Russian art takes a fresh start. It was in the reign of the first of these sovereigns that Italian architects were invited to Moscow to build the gates of the Kremlin. Germans were engaged to cast cannon, and in the reign of Ivan the Terrible the printing press was introduced. We find this monarch writing to Queen Elizabeth to send him apothecaries, surgeons, architects, and other useful men. But it was only after Peter the Great threw open the door to Western civilisation, and under the milder rule of the more modern sovereigns of the Romanov dynasty, that any real progress was made in art. The lecturer maintained that literature far outstripped painting and especially sculpture; and he even supposed that the latter art had remained so long in its infancy because the early Greek Church took the commandment, "Thou shalt not make to thyself any graven image," in too literal and narrow a sense. He dwelt with some detail on the talented productions of Vereshchagin, whose pictures, showing the horrors of war and the varied scenes of Oriental life, were the admiration of all the capitals of Europe. He also referred to Piasetsky's sketches and panoramic pictures of the route from Peking to the Russian frontier, and of the country bordering the new Caspian railway. Other artists, who were mostly personal acquaintances of the lecturer, were likewise mentioned. A passing tribute was paid to Semiradevsky, the historical painter who had acquired a European reputation. As regards sculptors, Antakolsky alone was mentioned. The lecturer concluded by explaining that his principal object in his paper was to show the advantages that might result from Russian art students availing themselves of the training in the national art schools at South Kensington. Hitherto Russians seeking instruction have invariably gone to France, Italy and Germany, and their works have been largely influenced by the arts of these countries. For technical or applied art the training school at South Kensington, under its present distinguished principal (Mr. Sparkes) and its able staff of lecturers, might supply a want very much felt, and there is no reason why Russian students should not derive advantage from it. — Dr. Pollen moved a vote of thanks for the able paper, which proved that the author was himself an artist at heart. Mr. Beerbohm Tree had lately delivered a lecture in which he dwelt on the danger of our insular university education for art, because of the narrowing influence of cliques. The tendency to make the imagination didactic, to pay too much attention to so-called "good form" (boot polish), even leads men to become snobs. Russian genius does not err on the side of being narrow, and an extensive unploughed field lies before it. There is perhaps too great a tendency to imitate Western thought; but there is a grandiose ability not only for assimilating but also for creating, which requires to be brought out on an original path of culture. There is a glory and a gloom about the grand collection of imposing buildings which form the semi-European city of St. Petersburg. Moscow is Oriental, but unique of its kind. Russians will do well to come to London to study the practical and profitable application of industrial art, and while learning themselves they will also teach us. — Mr. Kinloch seconded the vote of thanks, and observed that all that Mr. E. Delmar Morgan had said was simple and true. The Russians had, indeed, been seriously handicapped by their enemies and frequent wars, but lately the improvement had been wonderfully rapid. Exhibitions of Russian pictures abroad did not do the nation full justice, because these exhibitions were not unfrequently made use of by Jewish traders, who sought rather to advertise their business than to show real works of art. Even peasants inhabiting distant villages show an innate aptitude for the minor branches of industrial art, by making, for instance, wooden bowls, cut out of trees, which they cover with a varnish impervious to hot water, and which they ornament with curious designs of their own invention. Lacquer-work, known under the name of *Loukoutinaki*, is both original and artistic. There is a fund of latent talent which only needs development and encouragement. Mr. Kinloch expressed the hope that Russian artists would accept this paper as an invitation to come and cultivate their natural aptitudes in the South Kensington School of Art. Such technical train-

ing would lead to practical results. — In conclusion, the president read a most able and complimentary leading article on the Anglo-Russian Society in the *Nedelia* ("The Week"), written by Mr. Syromiatnikoff, who had delivered an eloquent speech at the last meeting of this society. — A vote of thanks was proposed by the president, and unanimously carried, to express the gratitude and approval of the society to the author of this article. — It was announced that on August 5, at 3 p.m., Mr. Nash would read a paper on "Russian Sport," which promised to be interesting, as the author was himself a sportsman and had resided many years in Russia.

FINE ART.

ENGRAVINGS AND DRAWINGS by OLD MASTERS. — Messrs. DEPREZ & GUTERUNST have always on hand a selection of WORKS by the best Masters. Collections arranged, valued, and purchased. Prints and Drawings mounted and framed. — 18, Green Street, Charing Cross Road, W.C.

The Legendary Lore of the Holy Wells of England, including Rivers, Lakes, Fountains, and Springs. By Robert Charles Hope. (Elliot Stock.)

So far as we can call to mind, the volume before us is the first work in our language devoted to Holy Wells. It is an attractive subject, and the wonder is that others have not been in the field long ere this. As a first attempt we have little but praise to give it, but the author must be aware that his collections are at present very imperfect.

It is not very easy to define what a holy well is. Woden's well near Berkeley Castle, Gloucestershire, and Thorskill (*i.e.* Thor's well) in Yorkshire, are evidently survivals of Teutonomism. It is probable that many of the Saints' wells scattered about the land were regarded as holy, health-giving places, long ere Christianity became the religion of our forefathers. We know that Gregory the Great issued instructions to his missionaries that the heathen temples were not to be destroyed, but that they should be purified and adapted to Catholic worship. We may, therefore, pretty confidently assume that the wells which the heathen regarded as sacred would receive similar treatment. The Italian monks who accompanied Saint Augustine could not fail to have known of Christian holy wells in their own land, and nothing would be more natural than that they should dedicate the wells to which they found their people attached to the Saints of the Church's calendar.

Mr. Hope's catalogue is at present confessedly so imperfect that it is in no way safe to generalise from it; but, taking it as it stands, the list leads us to infer that the greater part of these dedications are of an early period. Many of the latter saints do not occur at all: Saint Bernard, Saint Francis, and, strangest of all, Saint George, are absent from the catalogue; while, on the other hand, there are five Saint Peters, six Saint Cuthberts, and ten Saint Helens. Indeed, the mother of Constantine seems to possess more wells dedicated in her honour than any Saint in the calendar, with the sole exception of the Blessed Virgin, of whose wells Mr. Hope records twenty-nine. We believe that, if inquiries were made throughout England, many more Saint Helen's wells would be discovered. We know of two in Lincolnshire: one of them is near the town of

Louth, the other is in the parish of Wrawby, and has for the last forty years supplied the greater part of the town of Brigg with water. Mr. Hope has only come upon one well dedicated to St. Michael, the archangel. It is at Arthuret in Cumberland. There is, or recently was, a St. Michael's well at Stow in Lincolnshire, the little village which gives its name to an archdeaconry, and is famed for its Saxon church.

It is impossible for any one single man, however zealous and enthusiastic, to make a work of this sort fairly complete without local help. We trust that this present edition, imperfect as it is, will induce local antiquaries to put the names of all old wells on record. Such lists should not be confined to holy wells alone. Many old wells have curious names, which seem in no way connected with religion; for example, there is Craikall Spring in the parish of Bottesford, Lincolnshire, and Brank Well in the adjoining hamlet of Yaddlethorpe. Both these names were known upwards of a century ago, and are probably of remote antiquity.

It may not be amiss to note here that the first volume of the Abingdon Chronicle (Rolls Series) contains the names of several wells, and that, scattered through the pages of Southey's "Commonplace Books," several bits of well folk-lore are to be found. If Mr. Hope extends his inquiries to the northern kingdom, he will find interesting material in Bishop Forbes's *Kallendars of Scottish Saints*.

Mr. Hope's gleanings contain here and there facts which have a wider use than he may have intended. Under Saint Anne's well at Buxton, he gives a letter from William Bassett, knight to his master, Thomas Cromwell, Henry VIII.'s Vicar-General, in which he tells him that the image of Saint Anne has been carried away to his own house, and that he has removed the "crutches, shirts, and shifts . . . being things that allure and entice the ignorant to the said offering." Not content with this, he goes on to tell Cromwell that he has "locked and sealed the baths and wells at Buxton, that none shall enter to wash there till your lordship's pleasure be further known." It will be conceded that the superstition of the Reformer was, in this case, at least equal to that of the sick folk who had left their crutches behind them as memorials of their recovery.

EDWARD PEACOCK.

THE NATIONAL PORTRAIT GALLERY.

THE trustees of the National Portrait Gallery have just issued their thirty-sixth annual report, from which it appears that forty portraits have been acquired by gift and bequest during the past year, and four by purchase.

The former include an interesting series of twenty-two portraits of persons connected with Sir John Franklin's Arctic exploration, which were painted for Lady Franklin and by her bequeathed to the National Portrait Gallery, subject to the life interest of her niece, Miss Cracroft, who died in 1892. The series comprises portraits of Sir John Franklin by Thomas Phillips, of Lady Franklin by Miss Romilly, and of General Sir Edward Sabine, Sir John Richardson, Admiral

Sir Edward Parry, Admiral Baillie Hamilton, Admiral Sir James C. Ross, and Admiral Sir F. Beaufort, by S. Pearce. Among the other works acquired is a copy, by J. Lockhart Bogle, of the last portrait of the Earl of Beaconsfield painted by Sir John E. Millais, presented by the committee of the National Memorial to Lord Beaconsfield. The Earl of Carlisle has presented Hogarth's celebrated picture of a Committee of the House of Commons inquiring into the cruelties inflicted by Thomas Bambridge, Warden of the Fleet, the sketch of which was in the Strawberry Hill collection, and a portrait of the second Lord Melbourne, by Partridge; from Lord Ronald Gower comes a portrait of Reynolds by himself, and one of Gainsborough, also from his own brush; the late Mr. Graves, the art dealer, has bequeathed Beechey's portrait of Alderman Boydell, and a likeness of John Burnet, the engraver and writer on art, by J. Simpson; while Sir Richard Owen's portrait, by Pickersgill, is presented by his daughter, and that of Lord Chief Justice Cockburn, by A. D. Cooper, by the Hon. Walter James.

The purchases include portraits of the first Earl of St. Vincent; of Sir William Boxall, R.A., by M. A. Pittatore; of Richard Bancroft, Archbishop of Canterbury; and of General the Hon. Sir Galbraith Lowry Cole, by Dyce.

The report mentions that a new arrangement has been entered into with the Treasury regarding the annual grant to the trustees. Hitherto any balance of the sum voted by Parliament that was unspent during the current year has been refunded to the Exchequer, instead of remaining available for the ensuing year. In future, such balances are to be refunded as formerly; but credit is to be given to the trustees for the amount, and if necessity should subsequently arise for spending more than the ordinary annual grant, application may be made to Parliament for a supplementary grant not exceeding the accumulated amount of such credit, subject, for the present, to a maximum of £2000 for any single year. The report also contains the welcome intelligence that the new buildings are well advanced, and that it is hoped that some portion of them will be in working order by next spring.

NOTES ON ART AND ARCHAEOLOGY.

A DISCOVERY of the first importance has just been made in the course of the excavations that are being carried on at Silchester by Mr. W. H. St. John Hope and Mr. Fox on behalf of the Society of Antiquaries. This is nothing less than a stone bearing two lines of Ogam inscription, which Prof. Rhys provisionally interprets to read: "[The Grave] of Evocatus, Son of Muco Xi." The significance of the discovery arises from the fact that this is not only the oldest Ogam in existence (being dated by the destruction of Calleva of the Atrebatas), but also the only one that has been found in England so far to the East. We hope to publish next week a letter from Prof. Rhys, giving a reproduction of the inscription, with comments upon it.

MR. JOHN MURRAY has in the press a second volume of the late Giovanni Morelli's *Critical Studies of the Works of Italian Painters*, dealing with the Galleries of Munich and Dresden. Like the former volume on the Borghese and Doria-Pamfili Galleries, it has been translated by Constance Jocelyn Ffoulkes, and will have illustrations.

THE opening of the British Museum in the evening, from 8 to 10 p.m., will be resumed on Monday next, August 14. The Eastern and Western Galleries will be opened on alternate days, and illuminated by the electric light.

THE new part of *Archaeologia Aeliana* contains an article by Mr. F. Haverfield upon a new Roman inscription from South Shields, which is illustrated with an excellent photograph. The inscription records that a water supply was provided for the Fifth Cohort of Gauls, in the first year of Alexander Severus (A.D. 222), and while Marius Valerianus was praetor in the North of Britain. The emperor is described by his full titlature, but (as is frequently the case) the name Alexander has been erased. The cohort in question has been found before at South Shields, and also at Cramond, near Edinburgh. Mr. Haverfield appends a list of all British inscriptions dated in the reign of Severus Alexander, and also of those commemorating the erection or repair of buildings in Roman fortresses, such as head-quarters, offices, aqueducts, armouries, baths, drill-halls, store-houses. Most of these belong to the first half of the third century; and Mr. Haverfield attributes their frequency, not to the campaigns of Septimius Severus, but to the changes in the army introduced by that emperor and his successors, which tended to make the troops more territorial and the administration more efficient. To the same part, Mr. Wilfred J. Cripps contributes an illustrated paper on old church plate in the counties of Northumberland and Durham. There are two patens, but not a single chalice, of pre-reformation type.

MUSIC.

MUSICAL PUBLICATIONS.

FROM MESSRS. AUGENER & CO.:

Joh. Seb. Bach. *Sixth Sonata in G for Two Claviers and Pedal*. Edited by W. T. Best. In this work the master shows his usual thorough mastery of contrapuntal devices.

At the head of violin music must be named the volume of Arcangelo Corelli's *Twelve Sonatas* (Op. 5). The pure style of the Italian master, the pathos of his slow movements, and the vigour of those in quick tempo, will always render these Sonatas attractive, whether to player or listener; while, as a contrast to the complex music of our day, they serve a useful purpose. A pianoforte accompaniment has been skilfully worked out from the composer's figured bass by Gustav Jensen. To alter any of the notes in the violin part would be dangerous; yet Corelli's "own embellishments" to some of these Sonatas in an old edition show that the notes as printed do not fully reveal the composer's intention. Jensen's *Classische Violin Musik* (third series) contains two Sonatas by Handel, and two by Leclair, also provided with an effective pianoforte accompaniment. The Handel Sonata in A has been much played, and the appearance of others of the set will be welcome to violinists. Ritter's *Practical School for the Violin*, and L. Hegyesi's *Rhythmical Scale and Chord Studies*, are sound educational works.

FROM MESSRS. FORSYTH:
Schneeflocken, six pianoforte pieces (Op. 8), and *Zwölf kleine Tonstücke* (Op. 12), by Nicolai

von Wilm, are short, excellent pieces for teaching; they are light, but not trivial. Op. 8 is for more advanced players than Op. 12, though still, however, only of moderate difficulty. *Hiller's Youthful Reminiscences*, is a collection of five pianoforte pieces, in the composer's best style. The music is said to be "edited and carefully fingered by Charles Hallé." Was the adverb necessary? *Evelyn, Impromptu Gavotte* for the pianoforte, by S. Szarvady, is a clever and showy little piece.

A *Short Treatise on Time* is a small but useful manual. The idea of illustrating dry time tables from the works of various composers is excellent. The mistake of Schumann for Chopin on page 8 should be corrected in a future edition.

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